

Introduction to Astrology

(Ganita, Hora & Samhita)

good explanation of panchang
years/months year lord, ayana
sankranti & Sun ingress.

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Maharishi Parashara, Ved Vyasa and Meitreya

Maharishi Parashara is the source of all astrological knowledge bequeathed to the mankind. He himself states:-

“यच्छास्त्रं ब्रह्मणा प्रोक्तं नारदाय महात्मने।
तदेव शौनकादिभ्यो नारदः प्राह सादरम्॥
ततो मया यथा ज्ञातं तुभ्यमुक्तं तथा द्विज!”

“The knowledge of Astrology emanated from Lord *Brahma*, the creator, who gave it to *Narada Muni*. *Narada Muni*, in turn, gave this knowledge to *Shannaka* and other *Rishis*. *Maharishi Parashara* admits to have acquired the knowledge from these *Rishis*. Modestly he states to his disciple, *Rishi Maitreya*, that whatever he could retain out of the wisdom showered upon him, the same knowledge, now, he imparts to the capable disciple in that very form”.

Maharishi Parashara taught Astrology to his disciple *Maitreya Rishi* in the form of Questions and Answers. It is but appropriate that students of Astrology know these two personalities in a little more detail.

Maharishi Parashara

Maharishi Vashistha was the *manasa-putra* (the son born from mental power) of Lord *Brahma*. He was also the family priest of the legendary king *Dasharatha*, the father of Lord *Rama*. His very name conjures up images of divinity and benign benevolence. *Arundhati* was his devoted wife. *Shakti* was the eldest amongst the 100 sons of *Maharishi Vashistha*. *Shakti* was

married to *Adrishyanti* who was a devout, well mannered and dutiful wife. She took every possible care of her father and Mother-in-law devotedly.

The *Surya-vanshi* (the descendant of Sun) kings, especially the rulers of *Ayodhya*, were a very powerful lot in the ancient times. One of them was a very great king called *Tribandhana* (also known as *Anaranya*). His only son, *Satyavrata* was a great devotee to his father. However, according to one story, the prince was very arrogant and impertinent with a perverted mind. Once, out of blind passion, the prince forcefully abducted a *Brahmin's* daughter who was to be married off in immediate future. This angered the entire *Brahminical* clan of the kingdom who collectively lodged a vehement protest before the king. The crime was so heinous that the king, after consulting the family priest (who was none other than the venerable *Rishi Vashistha*), ordered the prince to leave the kingdom immediately. The hot blooded prince, without accepting his own mistakes, squarely blamed *Rishi Vashistha* for his misfortune. In the wilderness of a dense forest, he fervently prayed. As a consequence, there was a great famine. During the famine, *Raj Rishi Vishwamitra* was deeply immersed in meditation, on the bank of the river *Kaushiki*. His family was starving in his absence. *Vishwamitra* was a contemporary and a great rival of *Maharishi Vashistha*. Unlike *Maharishi Vashistha*, *Vishwamitra* was not a *Brahmarishi* (a *Brahmin* elevated to the status of a *Rishi*), he was conferred the title of *Raj Rishi* (as he was the son of *Gaadhi* - a noble and great *Kshatriya* king). We shall know more about *Vishwamitra* a little later in this chapter itself. We were discussing that the family of *Raj Rishi Vishwamitra*, was starving in his absence during the famine created on account of his deep meditation. Knowing their plight, the prince *Satyavrata* came to their rescue. He took upon himself to bring food for the family every day by hunting. One day, when he got no prey, out of sheer revenge, he killed *Nandini*, the cow of *Rishi Vashistha*, and fed her meat to the starving family of *Vishwamitra* without their knowledge. *Nandini* was very dear to *Rishi Vashistha* since she was the progeny of *Kamadhenu* and thus had all the propensities of her mother. Having come to know the plight of *Nandini*, *Rishi Vashistha* cursed the prince to

immediately turn in to *Chandala* (some one totally untouchable) and continue to be tormented by a *Trishanku* (a piercing cone) on three counts; viz. arrogant behaviour with the father, abduction and molestation of an unwilling girl and killing of the holy cow.

The erstwhile prince, and now a *Chandala*, kept on wandering in the forests. His father, having come to know about his pitiable condition, called him back and after having handed over him the kingdom, went to the forest for prayers. *Satyavrata*, though still a *Chandala*, but now generally known as king *Trishanku*, was married and had a son called *Harishchandra*. In the mean while he got a very strange desire to go to the heaven in his physical form. Since *Maharishi Vashistha* continued to be the family priest, he approached *Maharishi Vashistha* that he (*Satyavrata*) should be sent to the *Devaloka* in his numan form (since his mortal life span was not yet over). He was counseled by *Maharishi Vashistha* and his son *Rishi Shakti* that since going to *Devaloka* in human form transgresses the Divine law, the same should be avoided at all costs and that he should, instead, tender unconditional apologies to his father.

There is yet another version of the story about his desire to go to the heaven in the human form. It states that after being banished from his father's kingdom, *Satyavrata* faced a unique problem since his father ruled upon the entire world. Having been left with no choice but to go either to the hell or heaven (since these were the only two places beyond the domain of his illustrious father), he requested the *Maharishi* to send him to the heaven. As stated earlier, *Satyavrata* was not only chastised by the *Maharishi*, he was advised to beg apologies for all his misdeeds. However, *Trishanku* was too proud to do so. Therefore, instead of sobering up, he went to *Raj Rishi Vishwamitra* for fulfillment of his queer desire.

Out of the burning desire of one upmanship above the *Brahmarishi Vashistha*, and remembering the help rendered by *Satyavrata* to his family during his absence, *Raj Rishi Vishwamitra* acceded to the request of *Satyavrata*. An elaborate and proper *Yagna* was performed by *Rishi Vishwamitra* for this purpose as a result of which king *Satyavrata* was bodily lifted heavenwards.

Looking at this preposterous act, the Gods in the heaven not only stopped his ascent; they ensured that *Satyavrata* started falling back earthwards. Enraged by the fact that *Satyavrata* was denied entrance to the *Devaloka*, *Rishi Vishwamitra* again exercised his great powers and barred his re-entry to *Mrityuloka* (the earth). Not only that, so enraged was he, that he started creating a new heaven around the upside down hanging king *Satyavrata* in the middle of no where! The Gods again prayed to *Rishi Vishwamitra* that like his previous one, this act too was against the divine law. *Rishi* should abandon his efforts to contradict these laws immediately since the *Rishi* were supposed to be the enforcer of these laws along with the Gods. *Rishi Vishwamitra*, realizing the contradictions, left his mission unaccomplished. But in the process poor *Satyavrata* was left hanging between the earth (*Mrityuloka*) and the heaven (*Devaloka*) and came to be known as *Trishanku*. *Raj Rishi Vishwamitra*, incensed at his failure, cursed *Brahmarishi Vashistha's* sons. To avenge the humiliation, thus incurred in a futile exercise, a cruel demon called *Rudhira* was sent by *Vishwamitra* to the abode of *Rishi Vashistha*. In the absence of *Rishi Vashistha*, *Rudhira* ate *Shakti Rishi* and killed his other 99 brothers. *Maharishi Vashistha*, after coming back, was naturally nonplussed and not knowing what to do, decided to end his life. *Arundhati*, his wife, too wanted to follow his foot-steps. However, *Adrishyanti*, the wife of *Rishi Shakti*, prevented them from doing so. She told them that she was carrying the child of *Shakti Rishi*. *Maharishi Vashistha* heard the unborn child's sweet and trained voice reciting the *shloka* from *Veda*. Lord *Vishnu* appeared in person and told *Maharishi Vashistha* that the unborn child was to be a great devotee of Lord *Shiva* and would ensure that his dead father and forefathers ("Pitars") were duly propitiated. This very grand son of *Maharishi Vashistha* was known as *Parashara* (A far reaching sharp arrow).

Maharishi Parashara was diligently brought up. He was a great *Shiva* devotee. Lord *Shiva* granted him a plethora of boons. *Parashara* was very annoyed with *Rudhira* and the demons (*Raksha*) for their ignoble and reprehensible acts. He decided to finish them. To achieve this hateful objective he started a powerful "Yagna". The '*Rakshasa*' started appearing and getting

destroyed by dozens is the fire of the "Yagna". Vashistha Rishi advised his grand son to stop this violence and excuse the 'Rakshasa'. Forgiveness is the hallmark of a realized soul.

Rishi Parashara ended this angry "Yagna" of his. Maharishi Pulastya, the Guru and forefather of 'Rakshasa', appreciated this forgiveness by blessing Rishi Parashara and giving him the knowledge of all *Shashtra*.

Maharishi Parashara had honed his astrological know-how to such sharpness that once, while he was crossing Yamuna river in a boat, he calculated that if impregnation is done now the resultant child would be a blessed boon for the entire world. The boatman offered his daughter *Matsya-Gandha* (one who smelt like fish) for immediate impregnation. With the consent of the lady, Rishi Parashara impregnated *Matsya-Gandha* on the boat itself. *Matsya-Gandha* lost her evil smell and became *Satyavati*. The Jyotisha ordained child was our own Rishi Veda-Vyasa. His real name was not Veda-Vyasa. In fact he was called *Krishna-Dwaipayana*. His colour was bluish black as of lord Krishna (therefore Krishna) and that he was born on a *Dweepa*, an island (therefore *Dwaipayana*).

Veda-Vyasa is also called *Badrayana* as there were abundant *Badri* (Ber - बर) bushes in the area where he grew up. He got his name Veda - Vyasa because the word means "one who expanded the Vedas".

Maharishi Maitreya:

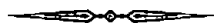
Veda Vyasa - the compassionate Maharishi once saw a small insect hurriedly moving about in panic. On being asked the reason for this panic, the insect said that he is about to be crushed under the big wheels of the approaching cart. Veda-Vyasa ji suggested the insect that he should welcome death as he would be freed from the bondage of this very useless life of an insect. The insect agreed with him but had a problem, "What if on death I am born as some creature worse than an insect?" Rishi Veda-Vyasa, in his innate kindness, promised the insect to guide him through various lives till it was born as a *Brahmin*, in human form.

This promise was kept by Veda Vyasa ji and after his karmic journey through the lives in many forms he was born in a *Brahmin*

house hold. In this life of his, he was initiated in "*Sarswata Mantra*" by venerable Veda Vyasa ji. He was instructed to go to the *Teertha* (holy place of pilgrimage) called "*Bahudaka*" and remove the doubts of the trader *Nandbhadra*. *Nandbhadra* was doing an extended *Tapa* at this *Teertha*. His doubts were such that even today most of us are tormented by those. Let us look at them. *Nandbhadra* was puzzled to see that some people, who were really pious and completely devoted to the lord, were suffering terrible vagaries of life. Every day was a day of trial and tribulation for them. On the other hand, there were people, who were real scoundrels and rogues of the first order, with little or no regard for any values of life, were flourishing and enjoying all comforts of life. This apparent contradiction baffled *Nandbhadra* no end. The Brahmin boy wonderfully explained the cosmic law of *Karma* and *Karma – Phala* to the trader. Having accomplished his mission there, he was to come to the world in a new incarnation now. The boy had contacted the dreaded Leprosy. He prayed to lord Sun at this *Teertha* and died there.

In his next birth he was born to *Kusharu* and *Mitra*. Being *Mitra's* son, he was named *Maitreya*. *Maharishi Parashara* instructed Astrology to this soul, so lovingly nurtured by his son *Veda-Vyasa*. The glimpses of teaching of Astrology is found in the form of questions and answers in *Vishnu Purana* and the compilation known as "*Brihada Parashara Hora Shastra*".

This is in brief the story of two legends, *Maharishi Parashara* and *Maitreya*. All Astrology students need to know this. It is also incumbent on everyone who wishes to peruse Astrology to learn about the Hindu heritage expounded in *Puranas* and *Upanishadas*. For the beginner, *Shrimada Bhagawada Gita* is a sound starting point for this stimulating voyage as it contains the crux of all *Upanishadas*.



Astrology: Our Heritage

The *Veda* and *Dasha Avataraa*

Astrology is an all encompassing limb of *Veda*. Therefore it is called '*Vedanga (Veda-Anga)*' a limb of *Veda*. It is encyclopedic in it ingress & synthesizes all branches of learning. Since astrology is a part of *Veda* let us know about them.

Vedas are our heritage. In them is stored the essence of all the knowledge. In order to understand the reality of *Veda*, it is appropriate to know the outlines of the *Vedic Scheme* and the *Vedic Universe*.

The Vedas

The Origin of the word "*Veda*" is from the root "*vid*" which means knowledge. Initially there was only one consolidated work called "*Veda*". This '*Veda*' was expanded by Rishi *Angirasa*. *Angirasa* or *Angira Rishi* incorporated simple daily rituals and some esoteric occult Practices and thus created "*Atharva-Angirasa*". This came to be known as *Atharva Veda*.

The original *Veda* was expanded, explained and codified by *Krishna Dwaipayana (Veda Vyasa)* The expanded *Veda* are:-

- (a) *Rig Veda* - Prayers and *Stotra*
- (b) *Yajur Veda* - *Karma kanda* (Rituals) and prayers.
- (c) *Sama Veda* - "*Sama*" stands for peace of mind. This *Veda* explains difficult Portions of *Riga Veda*. It is written in a lyrical, pleasant and easy to memorize manner.
- (d) *Atharva Veda* - Rishi *Angirasa* had already done the spade

work for this treatise. It has rituals and esoteric occult practices.

The Six *Vedanga*:

- (a) *Shiksha* (Phonetics)
- (b) *Kalpa* (Rituals)
- (c) *Vyakarna* (Grammar)
- (d) *Nirukta* (Etymology)
- (e) *Chhanda* (Metres)
- (f) *Jyotisha* (Astrology)

The *Vedic* Scheme

Veda are the repositories of knowledge. Our forefathers, in the hoary past, and we are talking of some 500-750 centuries Before Christ (BC), built up this knowledge, bit by bit. Hundreds of Sages and *Rishi* contributed their mites. It is also worth remembering that those were the times when knowledge was stored in memory only, there being no books as we know of today. The *Rishi* wanted this knowledge to be stored for posterity as well as to be disseminated to the entire population. Knowledge has always been graded; it can be partaken strictly in accordance with the intellectual calibre. Every person cannot be a Ph.D. or a doctor or an engineer. The storage and dissemination of the *Vedic* knowledge is a fascinating saga. Let us take a closer look.

Storage and dissemination

The days were when whatever you wanted to know, you had to memorize. '*Shruti*' and '*Smriti*' - listening and memorizing was the only mode of transfer and storage of knowledge. The easiest way to commit something to memory is to develop it into a 'rhyme', 'a ditty'. This is more useful when one wants to memorize a large volume of data. For common people, not given to intellectual pursuits, small, striking stories are found to be a better way of storing information, developing foresight, acumen and an absolute understanding of human nature. The people of yore understood this differential perhaps better than any management expert of the present generation. Therefore, they

synthesized the entire process and came out with what we now know as the Vedic Scheme.

In this scheme, knowledge is stored at the apex in the Vedas. The knowledge is in the form of '*Richa*' and '*Sookta*'. The language and the selection of words is such that each '*Richa*' or '*Shloka*' can be correctly interpreted in a number of ways. This had to be done as some portions of this knowledge were meant for people who had reached an appropriate state of maturity, intellect and development; in immature hands these could prove dangerous to the society. Vedas were, therefore, known only to the 'realized' *Gurus*. To make the less dense portions of *Veda* available to a larger people of some minimum mental development, *Upanishad* (also known as *Vedanta* – the end of *Veda*) and *Bhushya* (commentaries) were written.

To take this knowledge to a wider circle of people the *Rishis* developed *Puranas* and the two immortal classics, the *Ramayana* and the *Mahabharata*. Here stress was on stories and each story had a moral as well as an uplifting, humanizing angle.

The outer most circle comprising the children, the village folk, the working class and the housewives was catered to by stories of *Panchitantra*, *Hitopadesha* and *Jataka* tales. The "*Puranas*" explain the evaluation of mankind. This evolution has been linked with *Avatara* (incarnations of the lord). This linkage of terrestrial events with celestial phenomenon is a hall mark of *Hindu* thought & philosophy. The evolution of life form on the earth follows the same sequence as do our "*Dasha Avatara*:" the 10 manifestations of the supreme God. This is no accident. Let us get acquainted with our '*Avataras*'.

The first *Avatara* is "*Matsya*" a fish. This fish has a single horn on its head. This fish had warned, the earthlings of impending "*Pralaya*" - the submerging of earth in water. The fish God also asked the king to prepare a boat in which a pair of each species, the seeds of various plants of the vegetable kingdom and the *Sapta-Rishis* were to be taken. After the "*Pralaya*" it was these people who restarted the creation. This story is also contained in the Bible – the Noah's Ark - remember that the Bible is barely 2000 year old and the Hindu Boat was launched at least 30-40 thousand years earlier! This story also figures in

the Holy Quaran; on the 3rd day of the creation a boat, 300 ft. long and 40 ft. high, was prepared and the devout were saved from the severe storms that lashed the area and submerged it in the water. This *Avatara* marks the beginning of this creation by Gods.

The next process of evolution was that as the submerged earth began to re-emerge, as the waters receded amphibious life started. The *Avatara* at this stage was "*Koorma*" or the Tortoise. This is the time when the seas were churned and the "*Koorma*" bore the brunt of *Mandrachal* Mountain that was used as the churner.

The third phase in the evolution of the life is the emergence of the land mass. Our *Avatara* is "*Varaha*" or the wild boar. This boar is also credited with lifting the earth from the waters and placing it accurately and correctly in its orbit. The earth is depicted in the feminine form and a note is taken of her desire to be the wife of "*Varaha*" *Bhagwan*.

The next stage of evolution is that man, as known today was to emerge, heralding the switch from animalistic world to the human world, is half human and half animal form of our "*Narsinha*" *Avatara* who was half lion and half human.

The next *Avatara* is a pygmy, as we know in the beginning of the creation man was a pygmy; the aborigines are of small stature even in the modern era. This is the *Avatara* "*Vamana*" God *Vamana*, who went to the king *Bali's* court and asked him for three steps of land. *Bali* was a demon who had become the emperor of the universe by vanquishing all *Devtas*, out of sheer inflated ego, granted the wish and in two steps God *Vamana* measured the entire universe. *Bali* had to offer his head for placing the third step.

The life went on evolving and with this the animalistic nature of man kept on increasing. To protect the human softness and to destroy the animalistic harshness came "*Parashurama*". He cleansed the earth of terrorizing kings and their armies.

Bhagwan Rama is our next *Avatara*; he is to be the practical living example of a "*Purushottama*" - "*Purusha*" (humans) + "*Ultima*" (the best of them). Therefore, he is known as the one who is the best of the humans. He also gave an example of living

by a code of conduct "*Maryada*". The self disciplining human has now arrived.

The next *Avatara* was *Bhagwan Krishna*; He stands at the pinnacle of evolution. He had to layout an elaborate code of living by his discourse to the confused, doubting humanity represented by *Arjuna*. This was done in the middle of the battlefield and is popularly known as the *Gita*.

The *Buddha* (the awakened one) is our ninth *Avatara*. He taught the lesson of non-violence to bring some sanity to human race's violence and greed.

The tenth *Avatara* is yet to manifest. He is called *Kalki* and he is expected to take us into "*Satya Yuga*" (the era of truth).

Now let us get the Astrology of these *Avatara*. *Parashara Hora Shastra* says that planets came to this world and manifested themselves as the following incarnations:

<i>Sun</i>	<i>Rama</i>
<i>Moon</i>	<i>Krishna</i>
<i>Mars</i>	<i>Narsimha</i>
<i>Mercury</i>	<i>Buddha</i>
<i>Jupiter</i>	<i>Vamana</i>
<i>Venus</i>	<i>Parashurama</i>
<i>Saturn</i>	<i>Koorma</i>
<i>Rahu</i>	<i>Varaha</i>
<i>Ketu</i>	<i>Matsya</i>

We will examine these planets in details in the next chapter. In the *Vedic Scheme*, *Puranas* link this *Vedanga* called Astrology to the *Vedic Universe*. The link is yet another interesting facet of our glorious heritage. *Puranas* tell us about the universe and the special place of *Bharatavarsha* in that universe. They then go on and tell us the reasons why *Jyotisha* (Astrology) had to be developed in this special country of the universe. We now examine the *Vedic universe*, the specialty of *Bharatavarsha* and the consequent development of *Jyotisha* in *Bharatavarsha*.

The Vedic Universe

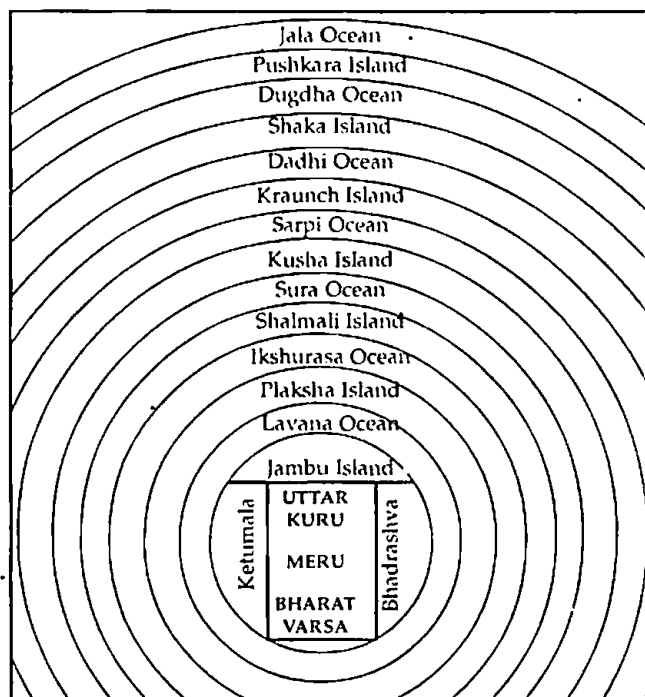
All *Maha Puranas* - and there are 18 of them—mention something or the other about the universe. We are taking you to the *Vishnu*

Purana. Maitreya Rishi is in conversation with Maharishi Parashara who is answering Maitreya Rishi's query about the description of earth.

Maitreya: "You have related to me, O reverend Brahmana, the creation of *Svayambhuva* (one who is born out of himself); I am now desirous to hear from you a description of the earth; how many are its oceans and islands, its kingdoms and its mountains, its forests and rivers and the cities of the gods, its dimensions, its contents, its nature, and its form."

Parashara: "you shall hear, *Maitreya*, a brief account of the earth from me; a full detail I could not give you in a century. The seven great insular continents are *Jambu*, *Plaksha*, *Shalmali*, *Kusa*, *Krauncha*, *Shaka* and *Pushkra*: and they are surrounded severally by seven great seas; the sea of salt water (*Lavana*), of sugar-cane juice (*Ikshu*), of wine (*sura*), of clarified butter (*sarpi*), of curds (*Dadhi*), of milk (*Dugdha*), and of fresh water (*Jala*)".

See the pictorial description given below:



Geography of the Seven Continents (सप्तद्वीपी भूगोल)

Maha Rishi Parashara further states;

"*Jambu-dweepa* is in the centre of all these: and in the centre of this continent the golden mountain *Meru*. The height of *Meru* is eighty-four thousand *yojans*; and its depth below the surface of the earth is sixteen thousand *yojans*. Its diameter at the summit is thirty-two thousands *yojans*; and at its base, sixteen thousands *yojans*; so that this mountain is like the seed-cup of the lotus of the earth.

(a) *Bhadrashva* (b) *Bharatavarsha* (c) *Ketumala* and (d) *Uttarkuru* are located on its east, south, west and north respectively.

We now go to *Matsya Purana* which describes these four countries as under and I quote:

"The word *Bhadrashva* signifies the Auspicious Horse. White Dragon is held sacred in Chinese religion, Folk-lore and art, and *Bhadrashva* signified China. *Bharatavarsha* was also known as *Haimavata Varsha*, south of the Himalayas; *Ketumla* was the land of the *Vankshu* River (Oxus) towards the west of *Meru*; *Uttarkuru* was the vast region from the Altai Mountain to the northern ocean.

Meru is said to be four-cornered in which an important epithet is used, Viz. that *Meru* is similar to *prajapati* in being four-faced. The eastern face is white denoting Brahminical virtues, the southern face is yellow denoting Vaishyas, the western, black denotes *Sudras*, and the northern, red denotes *Kshatriyas*. The centre where *Meru* itself is situated is called *Ilavrita*.

Let us now concentrate on '*Bharatavarsha*' and notice why and how this country was instrumental in the creation of the *Vedanga* Astrology. We quote *Vishnu Purana* once again:

"The country that lies north of the ocean, and south of the snowy mountains, is called *Bharata*, for there dwelt the descendants of *Bharata*. It is nine thousand leagues in extent, and is the land of *Karma*, in consequence of which men either go to heaven, or obtain emancipation."

The eulogy of *Bharata* consisted of four ideas:

1. There is no country like *Bharata* on earth.
2. That *Bharata* is even higher, superior to heaven, since the Gods of heaven wish to take birth in *Bharata*.

3. That *Bharata* is *karma-bhoomi*, the land for performing action.
4. That for all the fruits of human life, the seeds are sown in the soil of *Bharata*.

That *Bharata* is *karma-bhoomi* and *Surga* is *bhoga-bhoomi* became a wide spread idea to which many great writers of the period make direct reference:

पृथिव्यां भारतं वर्षं कर्मभूमिरूदाहता।

(*Brahma Purana*, 27.2)

देहं लब्ध्वा विवेकाद्यं द्विजत्वं च विशेषतः।

तत्रापि भारते वर्षे कर्मभूमौ सुदुर्लभम्॥

(*Adhyatma Ramayana*, 6.4.51)

न तत्रापि भारतं वर्षं कर्मक्षेत्रमुशन्ति ह।

(*Devi Bhagavata*, 8.7.34)

प्रयाति कर्मभूर्ब्रह्मन् नान्यलोकेषु विद्यते।

(*Markandeya*, 57.62).

भारतं नाम यद्वर्षं दक्षिणेन मयोदितम्।

तत् कर्मभूमिर्नान्यत्र संप्राप्तिः पुण्यपापयोः।

एतत् प्रधानं विज्ञेयं यत्र सर्वं प्रतिष्ठितम्॥

(*Markandeya*, 55, 21-22).

जाम्बवे भारतं वर्षं तीर्थं त्रैलाक्यविश्रुतम्।

कर्मभूमिर्यतः पुत्र तस्मात् तीर्थं तदुच्यते।

(*Brhma Purana*, 70.21).

अभिजितं संपूजितं यस्माद् भारतं बहु पुण्यदम।

कर्मभूमिरतो देवैर्वर्षं तस्मात्प्रकीर्तितम्॥

(*Brahma Purana*, 79.24)

The sages declared *Bharatavarsha* as *karma-bhoomi* where men could get *karma-phala*: *Karma* and the *karma-phala* are the domain of astrology. The persons who declared *Bharata* as *karma-bhoomi* were also obliged to lay down rules that would govern the *karma* and the *karma-phala*. Hence these sages developed Astrology.

Bharatavarsha was developed as *karma-bhoomi* by the

'penance' and '*japa*' of hundreds of *Rishis* over hundreds of years. These persons of immense intellects and foresight, these real visionaries then worked out an intricate, though well balanced, scheme of 'Cause and Effect' where causes could be invisible or visible. A scheme of '*Karmic* compensation' of the good and evil actions was also worked out. How the scheme operates and how it to be applied is contained in the *Vedanga* that we know as Astrology.

We have in this lesson seen that:

- (a) *Veda* are our heritage. Astrology is a *Vedanga*
- (b) To give shape to evolution and to guide it our *Avatars* manifested themselves. They are also linked to our planets.
- (c) *Puranas* contain the details about the evolution of Astrology which evolved in *Bharatavarsha* because:
 - (i) *Bharatavarsha* is the designated *Karma-bhumi* where *karma-phala* is obtained.
 - (ii) Special *tapa* were done to make it the *karma-bhumi*.
 - (iii) How the *karma* are to be done in harmony with the environment—both physical and mental—and how these *karma* will result in *karma-phala* is what is written down in the *Vedanga* called *Jyotisha*.



The Planets, Signs and Constellations

Astrology, in the beginning, was based on constellations. The constellations are visible in the sky. They are located in the Zodiac. Zodiac is elliptical. The ecliptic (Sun's apparent path around the sky, which is the mean plane of Earth's orbit around this sun) cuts the celestial equator at an angle of $23\frac{1}{2}^{\circ}$. The constellation at this point is Ashwini. This is also the beginning of the sign ARIES. For the sake of convenience, this point has been arbitrarily taken as the point where the Zodiac commences. This is also called the first point of Aries. All measurements of the Zodiac commence from this point.

Our *Rishis* divided the 360° of the Zodiac into 27 segments of $13^{\circ}20'$ each. Each of these 27 segments is one "*Nakshatra*". The main star in this segment is taken for naming this *Nakshatra*. Moon, on an average, takes one day to traverse one *Nakshatra* of $13^{\circ}20'$. We are also aware that the planets orbit the Sun remaining in the Zodiac. Their position at any time can be very accurately determined with reference to these constellations. The planets and the constellations, both are visible in the skies hence *Jyotisha* is a science that can be shown physically. It is the eyes of the *Veda*.

In the course of time Zodiac was divided into 12 equal segments of 30° each. Each segment was called a Zodiacal sign (*Rashi*). Since this division of Zodiac was arbitrary; i.e. it was not related to any visible land mark in the Zodiac, the planetary positions retained the reference to the constellations.

The *Rishi*, who expounded the *Jyotisha Shastra* empirically, gave the details of results that are expected due to the placement

of planets in a particular constellation. The entire edifice of *Jyotisha* was constellation based and to this edifice was, for ease of handling, added the Zodiacal signs or *Rashi*.

The constellations and the planets are visible in the skies but the signs are not. There are no landmarks indicating a sign. The story in the *Vamana Purana* has an interesting account of it. Once *Devrishi Narada* asked *Pulastya Rishi* the reasons of *Sati*, the daughter of *Prajapati Daksha* and the wife of *Shankara Bhagwan*, embracing death and then getting reincarnated as the daughter of *Himalaya* to wed the same *Shankara Bhagwan* once again.

Pulastya Rishi recounted the tale of the *Daksha Yagna*. On the auspicious *Devothapini Ekadashi*, when the Gods wake up, *Daksha* invited all the Gods, the *Rishis* along with their wives to participate in a *Yagna*. *Vasishtha* and *Arundhati*, *Atri* and *Anusuya*, *Kauslika* and *Dhriti*, *Gautama* and *Ahalya*, *Bhardwaj* and *Amaya*, *Angira* and *Chandra* came happily to participate. *Sati* came alone and uninvited to her father's *Yagna*. *Daksha* insulted *Bhagwan Shankara* and a sad and angry daughter chose to end her life rather than be a witness to the insult. She did so. An infuriated *Shankara Bhagwan* destroyed the *Yagna* of *Daksha*.

Pulastya Rishi, on a further query by *Narada* explains the "Kaal-roopa" of *Bhagwan Shankara*. He says:-

"Listen to the description of *Shankara Bhagwan's* "Kaal roopa". *Ashwini*, *Bharani* and one *charana* of *Kritika* combine to form *Mesha* sign. This is *Shankara Bhagwan's* head. The lord of *Ashwini* is *Ashwini Kumara*. The lord of *Bharani* is *Yama* (the lord of death). *Kritika's* lord is *Agni* (Fire). This sign is owned by *Mars*. The details, as given by *Pulastya Rishi*, are tabulated in table 1 (a,b,c) for ease of understanding.

This study of constellations, planets and *Rashi* brings out the importance of constellations and their lords. We are aware of the fact the Moon traverses one constellation in a day. We also know that 3rd, the 5th and the 7th constellations, counted from our *Janma Nakshatra*, give adverse results. We should note the sunrise time, find out the constellation prevailing at the sunrise time and if it is the 3rd (*vipata*) 5th (*Pratihari*) or 7th (*Vadha*), we should pray to the *Devata* of that *Nakshatra*. This is the practical application of astrology.

TABLE 1 (A)

S. No.	Body Part	Rashi and its Lord	Constellations	Tutelary lord of the constellation
1	Head	Aries (Mars)	Ashwini (4 Pada = 13°20') Bharini (4 Pada = 13°20') Kritika (1 Pada = 3°20') (Total 9 Pada or 30°)	Ashwini Kumara Yama Agni
2	Face	Taurus (Venus)	Kritika (3 Pada) Rohini (4 Pada) Mrigashira (2 Pada) (Total 9 Pada or 30°)	Agni Brahma Chandra (Moon)
3	Arms	Gemini (Mercury)	Mrigashira (2 Pada) Aridra (4 Pada) Punarvasu (3 Pada) (Total 9 Pada or 30°)	Chandra (Moon) Shiva Aditi
4	Shoulders	Cancer (Moon)	Punarvasu (1 Pada) Pushya (4 Pada) Ashlesha (4 Pada) (Total 9 Pada or 30°)	Aditi Brihaspati Sarpa

TABLE 1 (B)

S. No.	Body Part	Rashi and its Lord	Constellations	Tutelary lord of the constellation
5	Heart	Leo (Sun)	Magha (4 Pada) Purva Phalguni (4 Pada) Uttara Phalguni (1 Pada) (Total 9 Pada or 30°)	Pitra Bhaga (Sun) Aryama (Sun)
6	Stomach	Virgo (Mercury)	Uttara Phalguni (3 Pada) Hastam (4 Pada) Chitra (2 Pada) (Total 9 Pada or 30°)	Aryama (Sun) Sun Tvashta (Vishwakarma)
7	Naval	Libra (Venus)	Chitra (2 Pada) Sivati (4 Pada) Vishakha (3 Pada) (Total 9 Pada or 30°)	Tvashta (Vishwakarma) Pawan (Air) Indraghni (Fire of Indra)
8	Lower Abdomen	Scorpio (Mars)	Vishakha (1 Pada) Anuradha (4 Pada) Jyestha (4 Pada) (Total 9 Pada or 30°)	Indraghni (Fire of Indra) Mitra (Sun) Indra

TABLE 1 (C)

S. No.	Body Part	Rashi and its Lord	Constellations	Tutelary lord of the constellation
9	Genitals	Sagittarius (Jupiter) <i>Purva Ashadha</i> (4 Pada)	<i>Moola</i> (4 Pada) <i>Jala</i> (Water) <i>Ultra Ashadha</i> (1 Pada) (Total 9 Pada or 30°)	<i>Raksha</i> (Demons) <i>Vishwadeva</i>
10	Thighs	Capricorn (Saturn)	<i>Ultra Ashadha</i> (3 Pada) <i>Shravana</i> (4 Pada) <i>Dhanistha</i> (2 Pada) (Total 9 Pada or 30°)	<i>Vishwadeva</i> <i>Vishnu</i> <i>Vasu</i>
11	Legs	Aquarius (Saturn)	<i>Dhanistha</i> (2 Pada) <i>Shatabhisaj</i> (4 Pada) <i>Purva Bhadrapada</i> (3 Pada) (Total 9 Pada or 30°)	<i>Vasu</i> <i>Varuna</i> <i>Ek-pada-aja</i> (Shiva)
12	Feet	Pisces (Jupiter)	<i>Purva Bhadrapada</i> (1 Pada) <i>Ultra Bhadrapada</i> (4 Pada) <i>Revati</i> (4 Pada) (Total 9 Pada or 30°)	<i>Ek-pada-aja</i> (Shiva) <i>Ahirabudhnya</i> (Shiva) <i>Pusha</i> (Sun)

Astrology the Harmonizer

The earliest writings of our cultural heritage tell us of the vision and foresight of our forefathers. To us they bequeathed the following ideas:

- (a) Man is a creature of action. To act is to live.
- (b) An action must produce a reaction. This is universal. The beauty of *Vedic* thought is that action and reaction need not be tied to one another as is on the physical plane. A reaction can lie dormant and can surface later - a part of a well conceived design, but, separated in essence of *karma* and *karma-phala*.
- (c) The man has an innate desire to know his future—how far can the fragile man with flawed intellectual equipment understand or take it—therefore a limit up to which he could be made privy in this divine scheme had to be built into Astrology.
- (d) The essence of living is harmony. A man in harmony with his environment, with his work, with his desires and with his family can lead a meaningful life. Astrology is the science that helps a man in harmonizing his life.

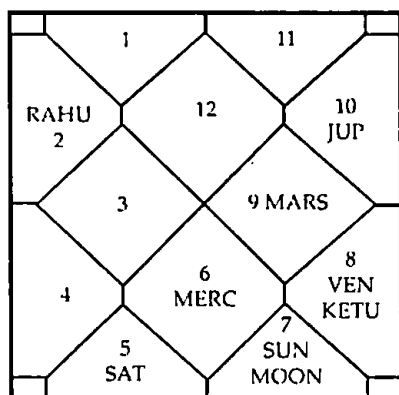
Astrology is action oriented. It came up as a Vedanga because *Bharatavarsha* was declared as "*karma-bhoomi*"; where "*karma-phala*" was readily available.

Bharatavarsha is the *karma-bhoomi* which was developed and sanctified by *Tapa* and penances. It is the only country where the entire population goes for *Tirtha* on time bound basis. In *Shiva Purana* bathing in certain rivers is linked with visible

astronomical phenomenon. The placement of the Sun and Jupiter in specified signs is considered specially auspicious. When these two are in Aquarius and Taurus the populace is directed to have bath in the *Ganges* at Allahabad. When Jupiter is in Leo and Sun comes to Aquarius people are directed to bathe in the *Godavari*. This was part of a well thought out plan where the people from various parts of the country could meet and where people could pray in groups thereby giving social sanction to good deeds. *Bharata* was, therefore, the *karma-bhumi* with a difference. Here one could indulge in self-less work and work for one's progress and enlightenment without being laughed at. To do this, i.e. to rise towards self-improvement and taking first steps to self realization, one needs to harmonize his desires with his capabilities. This is what is at the back of all philosophy concerning *Karma*, *Karma-phala* and is, in any horoscope, expressed through the integrated medium of houses whose epicenter is the 10th House—the "*karma-bhava*".

Let us now examine a horoscope and see how harmonization of desires with capabilities can be achieved.

D1



12 LAGNA	1	2 RAHU	3
11			4
10 JUP			5 SAT
9 MARS	8 VEN KETU	7 SUN MOON	6 MERC

The man, belonging to this horoscope, is Dwight D Eisenhower—he commanded the largest ever army assembled in one place nearly 3,000,000 troops in the Second World War for operation 'Overlord', the Allied invasion of Europe that was to result in the German surrender, which he accepted on May 7, 1945. He rose to be the Chief of the American Army and more

D9

	1	11 MOON	
2 JUP MERC	12 KETU		10
	3	9 VEN	
4	6 RAHU	8 MARS	
	5	7 SUN SAT	

12 KETU LAGNA	1	2 JUP MERC	3
11 MOON			4
10			5
9 VEN	8 MARS	7 SUN SAT	6 RAHU

importantly the President of the United States for two consecutive terms in 1952 and 1956.

This man achieved the highest goal that could be there in worldly terms. Let us study the harmonizing process. The horoscope is power packed. At this stage in 'Jyotisha Alankar' it is sufficient to know that in this horoscope's most notable power giving combinations are.

- 'Vargottama' Ascendant and the Sun.
- A strong Mars, 'Dig Bali' in the 10th house.
- Eight Planets from Saturn to Jupiter, in consecutive houses in an unbroken sequence.
- The maximum number of planets are from 7th house onward.
- The lords of the houses from 5th house to 9th house are in advancing position i.e. 5th lord in 8th, 7th lord in 7th, 8th lord in 9th, 9th lord in 10th, 10th lord in 11th resulting in continuous progress.
- There are two *Vipareeta Rajayoga* viz. 12th Lord Saturn in the 6th House makes "*Vimala*" and the 6th Lord Sun in the 8th House makes "*Harsha*" *Rajayoga*.
- Gaja Kesari yoga*
- Neccha Bhanga Raj Yoga*
- Bhadra Mahapurusha Yoga*.
- Vesi Yoga*.

(k) *Sampha Yoga*

(l) *Durudhura Yoga*

Mars, the 2nd and the 9th lord is in the 10th house. Mars is *Dig Bali* in the 10th house. Tenth house is the "*karma-bhava*". Mars in the 10th house makes one a commander of Army. "*Bhaume Sabale Senapati*" (*Jataka Tatva*, 7th *Viveka*, 11th *shloka*). Eisenhower belonging to a family with no military traditions chooses an Army career.

Now comes the harmonizing. The *Dasha* at birth is *Rahu* with a 7 years 10 months 6 days balance. It is followed by the *Dasha* of Jupiter who is the 10th lord, debilitated in the 11th house. The debilitation may give a meager start but the cancellation gives a remarkable rise. This is followed by the *Dasha* of Saturn, the lord of 11th and 12th in 6th house; 12th lord in 6th causes *Vipareeta Raja yoga* (*Vimala Yoga*) showing professional betterment. By and large a preparatory period. The horoscope is power-packed but for nearly 45 years the man gets nowhere—he is a non-descript lowly Major till 1935. These 45 years are the period where the desires generated by the power packed horoscope could easily have impaired the judgment, while the need was to control the runaway desires, and harmonizing them in a matched duet with the unfolding *Dasha* sequence. This is the period of trial—the examination by Saturn—the wisest and the hardest task master. It was after this trial only that this man could withstand the dizzy spiral in Mercury *Dasha*. Mercury is exalted; 7th lord in the 7th house giving him *Bhadra Mala Purusha Yoga*. In Mercury-Mars he commanded the biggest army and scores of officers who were his erstwhile commanders. Mars is the 2nd lord both from the Lagna and the Moon and when he came with Mercury, the "*karaka*" of speech, the entire world waited with bated breath to hear and applaud every word spoken by this native.

'*Karma-phala*' is to be harmonized through '*karma-bhava*', the 10th house. In this horoscope it is Sagittarius, a fiery sign, with Mars, a fiery planet, in it. A dazzling army career results. Tenth house is owned by Jupiter, the planet of wisdom. The lord of the 10th house, Jupiter, in *Kendra* from the Moon (lord of 5th) forming a *Gaja Kesari Yoga*. Jupiter aspecting 5th (mind) and 7th (position), the native got highest position due to his wisdom

and valour (Mars, 9th lord in 10th; 3rd lord Venus in 9th). Such horoscopes are rare and their '*Karma-phala*' is unusual, tremendous and dazzling. The karma-phala is to be channelised through Mars—the planet occupying the Meridian. The man in perfect harmony with his designated *karmic* pattern joins the army and patiently waits for the Mercury Dasha-exalted Mercury in 10th from Mars and Mars in 10th house from the ascendant propel him to the pinnacle, bathed in glory and accolades. Eight planets in a row couldn't have done less.

He rose to be the President of the United States of America—the single most powerful office in the world in Ketu Dasha. Ketu is acting on behalf of Mars. Ketu in 9th house and in the house of Mars, the 9th lord is posited in the 10th house.

What one has to understand is that one must dovetail one's activities to the karmic pattern as revealed by the horoscope. There are periods when work is recognized; periods when accolades flow and also there are periods of frustration and ennui when nothing goes right. To be able to look at things in a balanced way—neither getting too elated with good fortune nor getting depressed with misfortunes is the essence of Astrology. Do not push when pull will open the door, harmonize your actions, and make all round efforts when the time is ripe. This is the rationale of Astrology.



What is Jyotisha?

यथा शिखा मयूराणां नागानां मणयो यथा।

तद्वद्वेदाङ्गशास्त्राणां ज्योतिषं मूर्धनि स्थितम्॥

(Like the plumes of a Peacock and the "Mani" of a Serpent, Jyotish Shastra is the crown of Vedangas)

When our ancestors looked at the skies, a host of enquiries must have risen in their hearts. It is only a progressive mind that enquires; it is only an enquiring mind that reaches for the sky and talks to the stars. Our forefathers with simple living habits and pure minds must also have wondered why the Moon on "*Sharada Purnima*" shines so soothingly and Sun in *Jyeshtha* shines so cruelly; they also must be wanting to talk to the stars and reach for the sky. The desire to know what the stars have to tell us leads to the initial steps in the direction of the discipline now known as Astrology. Astrology is the language (LOGOS) of the Stars (ASTER) Aster stands for stars and logos is language therefore astrology is the derivative of these two words.

Astrology is commonly called the *Shastra* which tells us the facts about the planets. "*Jyotisham Suryadi grahana bodhakam shastram*" (ज्योतिषां सूर्यादि ग्रहणां बोधकं शास्त्रं) This is a very common saying it means that the science which makes the people know about Sun and the other stars and planets and understand them is astrology. it is the science of time that records the life and its reactions to planetary radiations.

Astrology comprises of "*Skandhtraya*" (स्कन्धत्रय). These three *Skandha* are *Hora*, *Samhita* and *Ganita*. *Ganita* is also called

Siddhanta. Let us look at these in some details: *Siddhanta* first. The mathematics of astrology is basically *Siddhanta*. Generally we come across five *Siddhantas*. They are:

1. *Pitamaha*
2. *Vashishtha*
3. *Lomasha*
4. *Paulisha* and
5. *Surya*

These *Siddhantas* are of use in the preparation of mathematical tables, the almanacs or the *Panchanga*.

Now we look at the other *Skandha*, *Hora*. The word is a compound of *AHO* and *RATRI*. The two words shed one syllable each; *AHO* sheds the first syllable and *RATRI* sheds the last syllable making the word *HORA*. *Hora* concerns itself with the nativities. It works on the basis of planetary positions at the time of the happening of an event. It lays down the rules for predictions.

Samhita deals with the planetary effects on nature and collective issues of the mankind. Things like rains, weather, epidemics, floods, mundane part of astrology as a matter of fact *Samhita* truly talks of Kings and Cabbages.

Mr. K.N. Rao explains the *Skandhtraya* (स्कन्धत्रय) as under:

'Astrology is an all encompassing subject—it is the science of sciences because it deals with the influence of planets on man and his entire world.' It is why astrology has been divided into three branches:

(a) *Ganita Jyotisha* (*Siddhanta*): It is what is called astronomy now. It is the calculation of the movement of planets.

Astronomy has no use for mankind unless it is made use of for predicting the influence of planets on man and his world, a fact modern astronomer has not been able to appreciate. The astronomer, taking an un-holistic attitude of the world, persists with his attitude; An un-holistic attitude is an unholy attitude, a disintegrated view of the world-in which everything has to interact with everything, be it animate or inanimate.

We will have to wait a few more decades to see the astronomer adopt a different attitude and understand that *Jyotisha Shastra* has more important branches which deal with the predicative side which alone are useful to mankind, very illuminating and effectively useful, than an astronomer's fanciful flight into an impossible search for an explanation of the origin of the universe.

(b) *Samhita* (Mundane): It is the branch of astrology dealing with collectivities, not individuals, excepting those very important persons whose position and policies affect the contemporary societies.

Do planets effect economic policies, the social welfare programmes of the government, involve a nation in a war, show those rare and strange events which others cannot anticipate or foresee? The answer is an emphatic Yes. Instances are available that go to show that what is being claimed above is supported with substantial proof, unlike an astronomer's baseless criticism of astrology or even of those physical scientists who signed statements against astrology on 'religious grounds'. It has amused many astrologers that in a country like the U.S.A. there could exist a bunch of distinguished scientists who, instead of studying astrology and examining its predictive uses, should have objected to it on religious grounds. What then is scientific about these scientists is what everyone asks.

(c) *Hora* (Individual) : Hora astrology is the most popular branch of astrology because it deals with predictions about individuals, their happiness and unhappiness, their achievements and failures, their hopes and despairs as well as every other facet of life.

SKANDHA PANCH (स्कन्धपंच)

Apart from above three limbs, with the development of astrology, two more things were added to its folds, namely Shakuna (शकुन) and Prashna (प्रश्न) making it *Skandha Pancha*—*Siddhanta*, *Hora*, *Samhita*, *Prashna* and *Shakuna*. These are now said to be the five parts of the body of Astrology.

Shakuna (Omens)

It well remains a debatable question as to how far '*Shakuna*' should be treated as a part of astrology for it is not directly based on planetary movements generally. Shakespeare had intuitively realized appearances of comets in the following words:

"When beggars die there are no comets seen. The heavens themselves blaze forth on the death of Princes".

Horary Astrology (प्रश्न)

Horary astrology is based on the chart of the time of communication of a question by the questioner to the astrologer. This is specially useful for those who do not have horoscopes and want to know about certain specified questions.

Some are inclined to include *Anga Shastra* of Kerala-the querist touching any part of his body, or naming of one or the other flower and answering question on the basis of these. But as these are not based directly or apparently on astronomical positions of planets, it is difficult to accept these systems in Horary Astrology.

Thus '*Shakuna*' and '*Prashna*' should be treated as part of astrology only so long as they are directly or indirectly but apparently based on astronomical positions, and not beyond this line of demarcation.

'Clairvoyance' and 'Intuition' : not part of Astrology

Neither '*Clairvoyance*' (the power of seeing things not perceived to the senses), nor '*intuition*' (the power of the mind by which it immediately perceives the truth of things without reasoning or analysis) could be a part of Astrology. A truth so perceived is no part of astrology, though it may be helpful in making predictions and observations. Reason is that they do not apparently conform to the astronomical basis of astrology. Therefore, perhaps, in *Skandha-Pancha* neither '*clairvoyance*' nor '*intuition*' has been included.

Astrology, rooted in classical texts, is based on precise calculations, mathematically infallible. It cannot go wrong.

trouble starts when this divine dispensation is given to human beings to operate. Each astrologer takes out from this divine cup of knowledge what he deserves. It is the astrologer who needs to come up to the standards of Astrology otherwise he would be like hundreds of practitioners who are no better than humanized parrots pulling out 'cards of fortune' on the road side.



An Astrologer—Qualifications

Maharishi Parashara—the leading light of ‘*Kaliyuga*’ Astrologers—has laid down the virtues and qualities that an Astrologer needs to have. These are given in *Brihata Parashara Hora Shastra* (Ch. 27, Sh. 39 and 40). They are reproduced below:

गणितेषु प्रवीणो यः शब्दशास्त्रे कृतश्रमः।
 न्यायविद् बुद्धिमान् देशादिवकालज्ञो जितेन्द्रियः॥
 ऊहापोह-पटुर्होरास्कन्ध श्रवण सम्मतः।
 मैत्रेय! सत्यतां याति तस्य वाक्यं न संशयः॥

[Ganiteshu Praveeno Yeh, Shabdshastre Kritshramah
 NyayavidBuddhiman, Deshdikkalagyo, Jitendriya
 Oohapoh patur Hora Skandha Shravan Sammatah.
 Maitreya Satyatam Yati Tasya Vakyam na Sanshayah.]
 Let us examine them in detail.

Mathematical ability (गणितेषु प्रवीणो): An astrologer must be able to cast a horoscope, its divisional charts, the *dasha*, *Ashatkavarga* at the barest minimum. In these days of computers, it is all the more necessary because computers using different software contain different errors that need to be found out and set right. There are so many occasions when a horoscope needs to be cast and computer’s assistance is not available. Mathematical competence is the bedrock of the Astrological edifice.

A diligent linguist (शब्दशास्त्रो कृतश्रमः): Astrologers’ quest is unending. The more he knows, the greater is his understanding. He has to listen to his consultants and explain to them—language is an asset. Hard work, diligence separates a dedicated astrologer

from a hobbyist. Having mastery over language eases grasp of varying nuances of an axiomatic astrological "Sutra".

Nyayavida (न्यायविद्): An astrologer needs to have the judicial balance so that he can synthesize conflicting indications of planetary witnesses and yet reach a sound Judgment. It is to guide an astrologer in the development of judicial balance that a "Guru" is needed; for the texts are replace with contradictory interpretations.

Buddhimana (बुद्धिमान्): An intellect that is probing, sharp and alive makes an astrologer vie with his own self for constant improvement. One who makes constant improvements, specially learning from mistakes is really 'Buddhiman'.

Deshdikkalagyo (देशदिककालज्ञो): One needs to be knowledgeable about the geography, the traditions, the culture and the social conditions that are prevalent in the consuler's area. Without this results can be disastrous.

Jitendroua (जितेन्द्र्यः): An astrologer is privy to consulters' innermost thoughts. He can exploit these thoughts to gain monetary, emotional and other advantages. Moral control and balance are a must.

Ooha-Poh patu (ऊहापोहपटु): The ability to look at an event from many angles. To illuminate different facets of an issue. To synthesize contradictions and conflicting views gives an astrologer incisiveness and clarity.

Hora Skand Shravan Sammatah (होरा स्कन्ध श्रवण सम्मतः): Knowledgeable in *Hora Skandha*.

such an astrologer is the one who can predict his words bear the imprint of truth.

We now take a look at Mr. K.N. Rao's lucid and pointedly brief exposition of the qualifications of an astrologer as given by *Varahamihira*.

The qualifications given by *Varahamihira* of a good astrologer are briefly :

1. **Purity:** It is when there is inner purity that the reflection of planets on the heart stirs the rarest springs of intuition and then the astrologer with his saturated technical knowledge

can proceed to interpret a horoscope, with humility and clarity of vision.

2. **Efficiency:** There is a technical and intellectual efficiency in approach to a super-science.
3. **Gift of Gab:** An astrologer should have right command over language through which he conveys his interpretations, and as a sympathetic counselor, guides properly his clients.
4. **Brilliance:** An astrologer has to interpret a very vast data and come to a sound conclusion. It cannot be done in lackadaisical fashion and a perfunctory way.
5. **With inner quietude:** He is like a yogi with his Chitta having been purified. It is necessary so that he does not get disturbed when he sees some alarming planetary combinations in a horoscope.
6. **Fearless speech:** Armed with a sound astrological insight into a horoscope he should have the ability to speak fearlessly in any assembly.
7. **Should be able to hold his own in any company:** In the company of other brilliant men he should be able to hold his own, and not to be eclipsed.
8. **Capacity to interpret signs and omens:** A psychologist observes these days as his patient walks in, sits down, and talks and infers a good deal about him. In astrology it has been an age-old practice. The Psychologist has only borrowed the astrologer's technique without ever openly acknowledging it.
9. **Freedom from addiction:** An addict disintegrates mentally; how can he then be of use to others?
10. **Knowledge of Mantras for propitiation of planets:** Astrology is linked to spiritual remedies which are based on Mantras. An astrologer should know the use of these Mantras for restoring clam and peace to disturbed minds.
11. **Capacity to counter evil forces:** There are evil practices indulged in by some persons to harm someone through Tantrik practices like Abhichar, Sammohan etc. An astrologer's should also know how to counter this.

12. **Should be a spiritual person:** An astrologer must himself lead a spiritual, disciplined life.
13. **Capacity to put intelligent questions:** An astrologer should be able to elicit very helpful answers from persons and to interpret a horoscope deeply.
14. **Useful Forewarning:** An astrologer should give a very useful forewarning to a person and advice him properly as to the right precautionary measures that should be taken.
15. **Depth of astrological knowledge:** There should be a deep understanding of the astrological principles and their applications to a given horoscope.

Given here is a brief summary of the qualifications given by *Varahmihira* which makes it clear that an astrologer is actually a versatile, scientist, intellectual, spiritual, psychologist and above all an illuminating guide.

Such astrologers must be rare that have all these qualifications. But those who have some of these great qualifications can do so much to help the society.

The time has come for the revival of such a great tradition. Science and technology have disturbed spiritual traditions of man and have now produced that fragmented, neurotic and despairing man, who begins to grope in an emotional void. Modern society hardly provides filial and emotional warmth provided by an orthodox gout family of yore which was a man's biggest psychological compensation and emotional need.

It is here, that a true and an honest astrologer can be of immense value to the changing society of our times.

These are Sage *Parashara* and *Varhmihira's* words and these qualifications need to be striven for by every one desiring to be an astrologer. There are no short cuts. If we succeed in imbibing even 4-5 of the above qualifications we can call ourselves aspirants to the title of Astrologer. Our efforts to improve ourselves and imbibe as many of the above qualifications as we can, must continue forever.



Utility of Astrology

Astrology is the eye of wisdom (ज्योतिष मायानाम् चक्षुः). It has always been held in great esteem as an honoured discipline. All activities in any sphere, be it social, cultural, political or religious; gain by the advice of a *Jyotirvidya*.

In this chapter we are concentrating on the utility of Astrology for *Hora Skandha* that is dealing with the individuals.

The study of the utility of Astrology is proposed to be carried out in 3 parts as under:

- (a) Future planning,
- (b) Enrichment of life and
- (c) Maximising of gainful efforts.

Future Planning

This is the area where the utility of astrology stands out in bold relief. In future planning the help of Astrology could be in any field, however, here only three areas-education, profession and marriage are being taken up to highlight the utility of astrology.

Education and Career Counselling

We live in a world where visual media has developed phenomenally. The T.V./ internet invasion is causing a serious concern. The children are neglecting their studies and are getting exposed to exciting and immoral influences. The young dream of escapism, get rich quick, violence and questionable romantic escapades. This places an immense social burden on an astrologer. He can help the parents in so bringing up their children

that the children can adjust with the T.V./ Internet invasion and yet not loose their cultural and religious moorings. A horoscope that is weak and is having the *Dashas* that are likely to promote waywardness, violence and voluptuousness needs to be shored up by inculcation of religion, prayers and good deeds very early in the life. We all are aware that by the time a child is five years old his "*Sanskars*" are ingrained in his subconscious brain. This is the period where an astrologer's advise can be invaluable. It can correct a future wayward, drug addicted young person.

For young students which vocation to choose is an area where astrologer's help can point the direction where their inherent inclinations and their work coincide. Harmony between what one loves to do and what one is actually doing is a blessing which can be granted by an astrologer.

In this competitive world astrology is of immense utility in guiding parents in the upbringing of children, guiding students to choose the vocation best suited to their inclinations and then guiding them in proper advancement of their careers.

Professions

Astrology's utility in guidance for professions is immense. An astrologer can study the inclinations and foretell the likely fructifications and draw up a career profile. He can indicate the lean periods, and the periods of rise. Astrology can pinpoint the time when a man will be first paid for his work—the First Salary's earning. All these have been dealt in great details in the Book "*Astrology of Professions*"-by Col.A.K. Gour, which should be persused for deeper insight.

Marriage

A compatible match, likly date of marriage and the happiness thereafter is what any parent would like to know about his children's marriage, specially girls. The marriage can be timed fairly accurately by an astrologer. The utility of knowing this event is immense specially in the present times when marriages entail huge financial outlays.

The utility of Astrology is in its ability to do reliable planning for a blissful conjugal life and this is a great gift to the mankind by our sages who propounded this amazing science.

Enriching Life

There is a popular couplet:

दुख में सुमिरन सब करें, सुख में करे ना कोया
जो सुख में सुमिरन करे, दुख काहे को होया॥

It is astrology which, with ease, picks out your good and bad periods. It is the right manner of utilising the astrological knowledge. Invest in spirituality when the going is good so that you have enough savings when the going gets bad. Look at it in another way. A man's ideal prayer to God could be "O God grant me the wisdom to change what I can and give me the courage to bear what I cannot change". The utility of astrology stares one in the face. It is an astrologer's domain to be able to discern what can be changed and what cannot be. Just reflect on the profound depth of this prayer and then see how tremendously useful an astrologer is.

Maximising of Gainful Efforts

Astrology's utility is exploited to the fullest when actions are so organised that they make maximum use of a good period. If an astrologer forecasts the date of marriage of a girl the parents can with confidence double their efforts in that period to find a suitable groom. A good period for competitions can, in a similar fashion be used to score professional successes. The utility of Astrology lies in increasing the efforts for the likely events. This would maximise the gainful efforts.

Our knowledge is limited. All the scientists and men of knowledge agree that there are so many phenomenons that we can know only vaguely.

Einstein was very succinct when he described the advancement of knowledge as "extracting one incomprehensible from another incomprehensible". An astrologer would agree

with the intellectual who said "We do not run this place; it runs itself. We are a part of running". The utility of astrology lies in adapting oneself to the running and in making timely efforts to change what one can and stoically bearing what one cannot change.



History of Astrology

History is a systematic account of the origin and progress of an event, nation, heritage or science—literally anything. It's worth lies in its truthfulness. In the erstwhile Soviet Union the zealots of communism regularly rewrote and rearranged history to suit their political needs. This gave rise to saying "In Russia, it is impossible to predict the Past". A mere seven decade rule could do that great a damage in Russia, just imagine our plight because we have been ruled by culturally different people for nearly five centuries and are tracing the history of a science, that is, like the *Vedas*, is *anaadi*—(without a beginning). A daunting task—but an unexamined heritage tends to decay.

Our examination of this heritage is laid out in the following parts :-

- (a) Part I Difficulties in tracing
- (b) Part II Astrological dating techniques
- (c) Part III Outline division into different periods
- (d) Part IV The periods in details

PART - I

Astrology is a precise, intellectual science. Its history should, therefore, be capable of very accurate and reliable chronological recording. It is not so. The reasons are:

Shruti and Smriti

Printing and papers are recent innovations. In the past all knowledge was stored in memory. It was 'स्मृति' (Smriti). The

knowledgable memorised phenomenal details. All the knowledge was passed on by the word of mouth 'श्रुति'(Shruti). This led to inaccuracies and aberrations in the various accounts.

Cultural Assault

Our heritage and culture has faced the assault of culturally primitive and boorish invaders for close to five centuries. They burnt, pillaged and plundered the cultural heritage with total impunity. Not satisfied with this, they rearranged and rewrote our history to suit their primitive and nascent cultural needs.

Shortcomings of interpreters

The major tragedy of the nation has been the degradation and havoc caused by the educational policies of 'Macaulay'. He ensured that the educated Indian was a mere 'Clerk' having no regard for the 'Values'—a materialistic, cultural ignoramus. Added to this has been the dominance of a few vociferous 'Indologists' whose interpretations of the Sanskrit text in English was given prominence. These interpreters, mostly Europeans, came from a religious and cultural background whose beliefs were different, and which believed that the universe came into being merely 3000 years before Christ (BC). The entire history was therefore condensed; ungainly, wrongly and incongruously into a 3000 years BC time frame.

Immoral Astrologers

The astrologers in the past one hundred years or so have shown neither honesty nor integrity in their astrological writings. Dedicated hard work and research Parashara's 'कृतश्रम' (hard work), were given up and these persons took undue importance in stunning the people with an odd uncanny prediction. They played with the chronology to suit their needs thus creating doubts about the correct order of the development of this science.

PART - II

THE DATING TECHNIQUES

We are going to discuss two dating techniques:

- (a) Precession of Equinoxes and
- (b) Astrological records of major events.

Precession of Equinoxes

Due to the wobble of the Earth's axis the equinoctial point recedes by approximately 50.3" every year. The position of a equinoctial point in constellation discloses the chronological period. The equinoctial point precesses by 1° (one degree) in 72 years, one constellation (13°20') in 960 years and one sign (30°) in 2,160 years approximately.

India is an agricultural country. Agriculture depends on rains. Since times immemorial the Summer Solstice (the beginning of the Sun's southward journey from the Tropic of Cancer) has been connected with the onset of rains. Let us understand it with an example - The Sun entered Cancer (tropical) on June 21, 2000 at 07:18 hrs IST. Sun was in Mrigashira Nakshatra (Nirayana). It left Mrigashira and entered Ardra on June 21, 2000 at 20:32 hrs IST. If we can get the data of the Summer Solstice of any era its period can be fixed.

According to the research of Dr. Padmakar Vishnu Vartak of Pune, the rains during the *Riga Vedic* period used to commence when the Sun would be in Mrigashira. This indicates the period as $27 \text{ nakshatras} \times 960 \text{ years} = 25,920 \text{ years}$ from now when rains again commenced when the Sun is in Mrigashira. *Riga Vedic* period, therefore, can be fixed at $25,920 - 2000 = 23,920 \text{ years BC}$. We are not certain where exactly the Solstice was in the Mrigshira Nakshatra. An error of 960 years is probable and can be narrowed down by further research.

Astrological Records

It has been our tradition that all major events are recorded astrologically. Lord Rama's birth was recorded by Sage Valmiki in his immortal work *Ramayana*.

We now have the advantage of softwares that are capable of displaying the actual positions of the stars and planets in the sky on any chosen day for any chosen city. One such software is planetarium Gold. Using this software and the information given

in *Valmiki Ramayana* researcher Pushkar Bhatnagar found the date of Lord Rama's birth as 5,114 BC and that of Mahabharata as 3,137 BC. This and other developments are ushering us into an era of understanding our past in a historically accurate perspective.

PART - III

OUTLINE PERIODS

For convenience and ease of study, the history of Astrology can be divided into the following periods:

- | | |
|--------------------------------|------------------------------------|
| 1. The <i>Vedic</i> Period | 4. The <i>Varahamihiric</i> Period |
| 2. The <i>Puranic</i> Period | 5. The Present period |
| 3. The <i>Parashari</i> period | |

PART - IV

1. The *Vedic* Period (23,927 BC-8350 BC)

Vedas are "*anaadi*", without a discernible beginning. They contain all knowledge, astrology being a *Vedanga*—a part of *Vedas*, developed with them. It took thousands of years of empirical observations and studies before the '*Rishis*' and sages formulated various *shlokas*, '*richas*' or '*riks*' and '*sooktas*'.

We have been, as a part of heritage handed over records of Astrological *shlokas* of this period. They are:

- | | |
|-------------------------|--------------------|
| (a) <i>Riga Veda</i> | 36 <i>shlokas</i> |
| (b) <i>Yajur Veda</i> | 49 <i>shlokas</i> |
| (c) <i>Atharva Veda</i> | 162 <i>shlokas</i> |

We had begun understanding the planets, their movements & their location in the skies. Astronomically we were advancing in this period. Our understanding of astrology was in its infancy. The most often of quoted *shlokas* of this period are:

The '*Diva-adhipatis*' (the Lord of the week days are from Sun to Saturn respectively.)

आदित्य सौम्यो भौमश्च तथा बुद्ध बृहस्पति।
भागर्व शनैश्चरैव एते सप्तदिनाधिपाः॥

The 'Janma Nakshatra' and its co-relation with other Nakshatras

जन्म संपादिपतः क्षेम्यः प्रत्यरः साधकस्तथा।
 नैधनौ मित्र वर्गश्च परमामैत्र एव च॥
 दशम जन्म नक्षत्रत्कर्म नक्षत्र मुच्यते।
 एकोन विंशति चैव गर्भाधानक मुच्यते॥

We teach this order and those very results even today without any change.

2. The Puranic Period (8350 BC-3000 BC)

यज्ञकर्मक्रियादेवः स्मृतिर्वेदो गृहाश्रमे।
 स्मृतिर्वेदः क्रियावेदः पुराणेषु प्रतिष्ठितः॥
 पुराणपुरुषाज्जातं यथेदं जगदभ्युतम्।
 सकतथेदं वाङ्मयं पुराणेष्व्यो न संशयः॥
 न वेदे ग्रहसंचारो यन शुद्धिः कालबोधिनी।
 तिथिवृद्धिक्षयो वापि पर्वग्रहविनिर्णयः॥
 इतिहासपुराणैस्तु निश्चयोयं कृतः पुरा।
 यन दृष्टं हि वेदेषु तत्सर्वं लक्ष्यते स्मृतौ॥

(श्रीनारदपुराण, 30, 30, 24)

It is the *Puranas* which give shape to astrology. This is the reason why we call today's astrology as Hindu Astrology.

This is the period where 18 *Pravartaka* (प्रवर्तक), the sages who further improved the astrological knowledge and spread it far and wide, make their appearance. Their contributions are all pervading; they wrote *Siddhanta* (Astronomy and Mathematical Astrology) *Hora* (*Jataka* or Natal Horscope) and *Samhita* (Mundane, Meteorological, etc). These *Pravartaka* are:

1. Surya 2. Pitamaha 3. Vyasa 4. Vashishta 5. Atri 6. Parashara
7. Kashyapa 8. Narada 9. Garga 10. Maricha 11. Manu 12. Angira
13. Lomasha 14. Paulisha 15. Chyavana 16. Yavana 17. Bhrigu and
18. Shaunaka

Astrology during Ramayana

In *Valmiki Ramayana* we find extensive mention of Astrology. *Valmiki Rishi* writes:-

ततो यज्ञे समाप्ते तु ऋतूनां षट् समत्ययुः।
 ततश्च द्वादशे मासे चैत्रे नावमिके तिथौ॥ ८ ॥
 नक्षत्रेऽदितिदैवत्ये स्वोच्चसंस्थेषु पञ्चसु।
 ग्रहेषु कर्कटे लग्ने वाक्पताविन्दुना सह॥ ९ ॥
 प्रोद्यमाने जगन्नाथं सर्वलोकनमस्कृतम्।
 कौसल्याजनयद्रामं दिव्यलक्षणसयुतम्॥ १० ॥
 पुष्ये जातस्तु भरतो मीनलग्ने प्रसन्नधीः।
 सार्षपे जातौ तु सौमित्रौ कुलीरेऽभ्युदिते र वौ॥ १५ ॥
 राज्ञः पुत्रा महात्मानश्चत्वारो जज्ञिरे पृथक्।
 गुणवन्तोऽनुरूपाश्च रुच्या प्रोष्ठकपदोपमाः॥ १६ ॥

Six seasons (Ritu) elapsed since the *Putreshti yagna*. In the 12th month, after the *yagna*, *Bhagwan Rama* was born on *Chaitra Shukla Navami* in *Punarvasu Nakshatra* (Valmiki has called *Punarvasu* as *Aditi*. *Aditi* is the *Devata* of this *Nakshatra*) when five planets were in their exalted/own signs (Saturn in Libra, Venus in Pisces, Moon in Cancer, Jupiter in Cancer and Mars in Capricorn)

Bharata was born in *Pushya Nakshatra* and had Pisces Ascendant. *Sumitra* gave birth to *Lakshmana* and *Shatrughna* who were born in *Ashlesha Nakshatra*, when Sun was in Cancer.

We are now told by the *Adikavi* that the four brothers had the shine and allure of "*Proshh-pada*" (प्रोष्ठपद) *Proshh-pada* are the 4 bright stars, 2 each in *Poorva Bhadra Pada* and *Uttara Bhadra Pada Nakshatra*. The depth and understanding of Astrology in that Horay past stands out in bold relief.

There are numerous other instances of the use of Astrology including '*Shakuna*' or omens in *Ramayana*.

Astrology in Mahabharata

In the *Anusashana Parva*, Chapter 64, a detailed description of the constellations is given. The charity (Daan) that needs to be done during the *Nakshatra's* duration is also indicated. *Muhurta* also find a mention in *Mahabharata*.

In this *parva* *Yudhishtira's* birth details are given. *Yudhishtira* was born on Monday with Moon in *Jyestha* - the constellation of Mercury. It was the full Moon (*Purnima*) and *Abhijita Muhurta* at his birth time; astounding breadth and spread of Astrology!

Sample another gem from *Udyoga Parva*. Karna tells Bhagwan Krishna "Saturn is transiting in *Rohini* and Mars has just retrograded into *Anuradha* from *Jyestha Nakshatra*. Rahu is about to eclipse the Sun - this is an unfortunate period for the king".

Saturn's transit over this *Rohini* causes wars even now. The first world war, Second world war, Indo-Pak war of 1971, the 9/11 terrorist strike in the USA and 13 Dec 2001 attack on Indian Parliament are all attributable to Saturn's transit in *Rohini*.

What more proof is required to emphasize that astrology was a fully developed branch of science even during *Mahabharata*?

3. The *Parashari* Period (3000 BC-57 BC)

Maharishi Parashara has been considered as the foremost astrologer for the *Kali yuga*. *Kali yuga* commences in 3,102 BC. *Maha Rishi Parashara's* monumental work *Brihata Parashara Hora Shastra* is the backbone of *Vedic Astrology* and forms the basis of all teaching imparted by us. The other notable astrologers of this period were - *Jaimini, Garga, Satyacharya* and many others.

4. The *Varahamihiric* Period (57 BC-19AD)

This era is dominated by *Varahamihira*. He was the court astrologer of *Vikramaditya* who came to power in 57 BC. *Vikrami Samvata* commences from this date. *Varamihira's Brihata Jataka* is the second reference book forming the basis of teaching. He also authored definitive works. *Brihata Samhita; Pancha Siddhantika* (wherein he has amalgamated the *Siddhanta* of *Pitamaha, Surya, Vashishta, Lomasha and Romaka*); *Daivagya-Ballabha* (on *Horary Astrology*) are such great works. Some people put *Varahamihira's* period in 5th or 6th century AD.

Our records improve and become more reliable from 8th century onwards. Notable astrologers of this period, along with their works, have been indicated as given below:

Kalyana Varma (578 AD) His most noted work is *Saravali* which blends *Vedic Astrology* with *Yavana Jataka*.

Utpal Bhatta or Bhattotpala (Delhi-880 AD): Though he is most

popularly known as a renowned commentator on the works of *Varahamihira*, however, his own works, viz. *Vivuthi* and *Rahu-Nivakarana*, are no less significant.

Bhaskracharya (Vijayawada-1114 AD) His noted works are *Bhava Chandrika* and *Bhava deepika*.

Vaidya Nath (Karnataka -14th century) His most significant work is *Jataka Parijata*, an astounding work on the characteristics of the *Rashi* and various other details about the planets, houses etc.

Narayan Bhatt (Udipi-14th Century) His most noted work, *Chamatkara Chintamani*, is a treatise of predictive astrology. This book not only contains the dicta of various noted astrologers of yore, it also summarizes the results at the end of each statement. It is really a unique book of its kind.

Venketesh Sharma (North India -16th Century) His detailed work on *Dasha-phala*, popularly known as *Sarvartha Chintamani*, is yet another land mark in the history of Indian Astrology.

Dundhi Raj (Nasik-16th Century) His most noted work is *Jatka Bharana* which is a brilliant work on Natal horoscopy based on *Yavana* and *Bridhyavana Jataka*.

Mantreshwara (Chennai; formerly known as Madras - 16th Century) His *Phaladeepika* is a most definitive work on natal Astrology, which is basically a Condensation of *Jataka Parijata*.

Nilakantha (Maharashtra-16th Century) He pioneered *Varshaphala* (Tajik) by writing the great book called *Tajika Nilakanthi*.

ASTROLOGY DURING MUGHAL PERIOD (1526 AD – 1707 AD)

The Mughals ruled over India from 1,526 AD, the first battle of *Panipat* where *Babur* defeated *Ibrahim Lodhi*, to 1857 AD when the English arrested and deported the last Mughal King *Bahadur Shah Zafar*. In this the reigns of *Akbar* (1556-1605), *Jahangir* (1605-1627) and *Shahjahan* (1628-1658) were periods when the rulers

amassed fabulous wealth, lived in dazzling splendour, constructed some of the most splendid architectural wonders like Taj Mahal, Red Fort, Jama Masjid, Sikri etc. This was the golden period of the *Mughals*. From *Aurangzeb* the decline set in and then *Mughals* were finally ousted by the British after the 1857 Mutiny (*Gadar*).

We, in this country from times immemorial, have assimilated the invaders. The "Fiza" (the atmosphere) of the country is such that it wins over those who come in contact with it. The hard nosed Turk horsemen, living life of plunder, loot and constant movement, were tamed into culturally aware kings. Such was the influence that the *Mughals* become keen followers and practitioners of Astrology.

The details about the influences of Astrology on the *Mughal* kings from Babur to Aurangzeb (1526-1707), which is for a period of nearly two centuries, have been appended at the end of the book as the annexure 1. We also study the influence of Astrology on the cultural climate in this period by examining the works of two representative poets on extreme ends of the literacy and cultural rainbow ' *Bihari* ' the rank romantic and " *Tulsidas* " the devotee and the *Bhakta*. (See Annexure).

Ganesh Daivagnya (Gujarat-18th Century) His most popular work *Jataka Alankar* is basically a wonderful condensation of Shuka Jataka.

Mahadevji Pathak (Ratlam-born 1842 AD) *Jataka Tattwa* is his fine work on natal horoscopy.

B. Surya Narain Rao (born 1856 AD) He was a prolific writer and has written various commentaries, the popular ones are on *Brihata Jataka* and *Jaimini Sutram*.

Ram Dayalu (Punjab-1861 AD) *Sanket Nidhi* is his famous work.

Pandit Mahesh (Kashmir-1874 AD) His two well known works are *Ramveer* and *Jyotish Mahanibandha* respectively. The contemporary astrologers have been discussed in the next chapter. However, to conclude, this one, it is felt necessary to

glimpse astrology in other parts of the world, almost during the period that astrology was at its glorious best in India.

Astrology in other Civilizations

- Sumerian (5000 BC-2000 BC) Lunar Calendars, Knowledge of constellations.
- Babilonian (3000 BC-1000 BC)
- Assyrians (1690 BC-60 BC)
- Greek (1500 BC-200 BC) Totally influeced by Sumerian who extensively borrowed from Vedic and Babylonian astrology.



The Present Period

The present period is characterized by the advent of the printing press. This permitted writings to reach out to entire world. Astrology was given a platform from where a large group of people could savour its subtle and aromatic nuances. This period saw the emergence of the celebrated and widely read Dr. B.V. Raman. He, with the Astrological Magazine, reached almost every astrology loving home in the country. His Books have been instrumental in teaching astrology to thousands of students His place in the modern time is secured.

We now take two of the classical Astrologers who have helped shaping the events in the country; they are *Sri Surya Narayan Vyas* and *pundit Hardev Sharma Shastri Trivedi*.

Surya Narayan Vyas

He was trained in Ujjain and honoured with *Padma Vibhushana*; the only astrologer to have received such an honour. Though the irony is that this honour came to him for his Sanskrit Scholarship !

Hardev Sharma Shastri Trivedi

He was the founder publisher of "*Vishwa Vijay Panchanga*". He had memorized *Brihata Samhita* of *Varahamihira* and *Tajik Neelkanthi*. He had mastery in the use of *Chakra*. He, along with *Surya Narayan Vyas*, advised the Power that be that the best time for Indian independence was midnight. This is recorded by Sir Woodrow Wyatt.

Gems of the Purest ray serene

We must mention the astrologers who quietly, in comparative obscurity, did sterling astrological work. They came close to the old time classical astrologers who were devoted, selfless and divine guides. These are;

- (a) **Samant Chandra Shekhar** : This Orissa astrologer is unique. With crude instruments he could workout the longitudes of planets with amazing accuracy. He had authored a book "Siddhanta Darpan" that is awaiting translation and publication in English by Orissa Govt. This man's work was recognized by the then British rulers but he has been ignored by the present Indian masters.
- (b) **K.P. Sharma**: A brilliant astrologer in the court of Bikaner. He would not have come to light had Sir Woodrow Wyatt had not mentioned him in a detailed article in the Times, in May 1988; the article was titled, "Who Does Not Consult Stars". He defended the then U.S. President Ronald Reagan for consulting astrologers. K.P. Sharma gave a brilliant prediction to Sir Woodrow Wyatt in 1944 that sardar K.M. Pannikar, the then Dewan of Bikaner, would one day go as an ambassador. India was not even free then.
- (c) **Vemuri Ramamurty Shastri**: A brilliant Andhra Pradesh astrologer who was an expert in Jaimini.
- (d) **D.V. Subbarao** : Andhra's gift to astrology. He could demonstrate every word with examples. He was master of Birth Time rectifications.

SHRI K.N.RAO

Shri K.N.Rao imparts astrological knowledge in the class room. His place in the annals of the History of Astrology has been secured by his unique achievement of attracting hundreds of intellectuals to learn and gain from the study of Astrology. Here is a dedicated, totally selfless teacher who is master of his craft. This man of great humility has been able to motivate, guide and inspire a team of 21 teachers because he is knowledgeable, is willing to share his knowledge and is utterly spiritual. Though

he has been imparting astrological knowledge to different groups for nearly two decades, his formal class room teaching commenced in August 1987 with first 10 students enrolling for Jyotisha Praveen at Bhartiya Vidya Bhawan, New Delhi. It has gone on uninterrupted and today his classes are so much in demand that in January 2007 there were over 300 applicants for about 200 seats. These classes are easily the biggest organized astrological classes anywhere in the world. In other centres in India if some one can attract even a dozen students for an odd year or so it is an achievement. Even in Delhi no one else has been able to sustain astrological classes at a comparative scale.

Shri K.N. Rao has become a legend in his own life time because he has the wit, the lucidness, the depth of knowledge and that tremendous force of spirituality giving him ego free humility. He is the teacher who, while being deeply rooted in the classical texts, can still romanticize it and adapt it to the standard of his students—be it the green horns of Alankar, knowledge seekers of Acharya, researchers of his massive research group or the veterans of the faculty. He appeals to reason and, there by, hundreds of doctors, engineers, academicians, bureaucrats, journalists, artists, lawyers, bankers join his classes and their number continues to grow. What better reason can be there before including the legendary Shri K.N. Rao in the history of Astrology. These classes are a living tribute to this genius.

Teaching is Shri K.N. Rao's forte. He is unsurpassable. But that is not all. He is the best known writer of stimulating articles in various Astrological magazines. He is an outstanding speaker who can have a discerning and critical audience in complete thrall, admiring his appeal to reason. He is the only one in this egoistic Astrologer's world who parts with his researches of a lifetime and unhesitatingly permits others to use it for their articles and books. He is historical as for the first time, in the history of Astrology he is showing replicable techniques standing up to rigid statistical and scientific probes. Mr. K.N. Rao has authored over twenty four astrological books and has guided astrologers in writing their books.

Bhartiya Vidya Bhawan today has a thriving research setup which is providing rare insight into rich astrological material.

Research is essential for any discipline to progress. This research is conducted under the guidance of Shri K.N. Rao and he is assisted by Col. A.K. Gour, S.Ganesh, M.K. Pathak, Naval Singh, K.K. Joshi besides few others. The researches are regularly published in the Journal of Astrology. We are too close to these researches to properly evaluate them. History would give its verdict a little later.

We are lucky that we are living in the times when an institute like Bhartiya Vidya Bhavan is actively helping the spread of astrology and has such able people like Sh. K.N.Rao and his band of dedicated faculty members to carry out this task. The Bhavan, the faculty, the students are all writing history right now. It is good and humbling to be a part of history in the making.

We are lucky that we have a role model to guide and inspire us. We ought to model our astrological activities on his demonstrated pattern. Dedication, hard work and humbleness stand out as beacon lights for all of us.



Fate and Freewill

"A man can do what he wills, but,
he cannot will what he wills".

Man has been eternally debating the interrelationship of Fate and Freewill. Is man a helpless bystander just watching events unfolding in front of him and reacting to them in a pre ordained fashion? Is he just a puppet on the string of destiny being tossed about? Alternatively, can he design his own destiny? It is an interesting and never-ending debate. Let us examine the two sides; first Destiny or Fate:

Destiny or Fate

Is there a thing called Fate? Or is it a screen behind which the clever, the crooked, the weak-willed persons hide their misconducts by holding God or *Karma* responsible for their faults? Is Fate a way of shedding responsibilities and claiming redressal for wrong doings by explanations that 'Nature' or 'Fate' compelled them to do what they did? This dilemma is to be examined in the light of the following facts:

(a) Tasked Lives

The universe is an intricately organized and meticulously run operation. The operation is run smoothly because every constituent of this gigantic operation is allocated a specific task(s). Each human birth takes place to carry out its allocated task in accordance with its *Karma*. This allocation of task(s) is 'Fate' or 'Destiny'.

(b) Birth

The circumstances and the environment of the house where one is born are pre-determined. To be born with a silver spoon in the mouth or in poor, poverty-laden circumstances is 'Fate' or 'Destiny'.

(c) Predictiveness of events

If events are not pre-ordained, they cannot be predicted. The fact that something, some event, due to take place at a future date, can be predicted, gives credence to the existence of 'Fate'.

Now read this shloka carried on the mast-head of each issue of The Astrological Magazine :

फलानि ग्रहचारणे सूचयन्ति मनीषिणः।

को वक्ता तारतम्यस्य तमेकम वेधासम् बिना॥

"Those who know Astrology can only indicate in a way what may take place in future. Who else, except the creator *Brahma*, can say with certainty what will definitely happen?"

This explanation succinctly puts 'Fate' in its place. There is a force, call it what you may, that shapes human lives. *Hindu* Astrology takes a giant intellectual step and identifies this force as *Karma*. The present is conditioned by the past *karma* and the *Karma*, which we do in the present, shape our future.

Now let us examine Freewill. Reduced to basics, man is a creature who cannot avoid action. To act is to live, and action is within the freedom of a human being. Freewill is a misnomer. There cannot be freedom sans limitations. As we have already seen that the universe is an intricately run operation where each one of us is tasked specifically. Our actions have to conform to the limitations laid out by the actions of others. Universe is a harmonious place and to be in harmony one has, of necessity, to accept limitations. It is here that Astrology steps in to illuminate, to explain this complex link between Fate and Freewill. Look at it like this if everything is pre-determined or fated, what is the role of astrology? Isn't it reduced to the role of watching events unfold? Similarly, if freewill is not limited then what stops a man from achieving what ever he desires? He can act and act

until he gets what he wants. In life, neither of the above happens. Astrology explains it. It can calculate the limitations so that one can know the best time for a certain type of action.

It can gauge the task that a particular man has been allocated and then it can match the two, so that the man's actions are dovetailed into his tasks in a harmonious fashion.

This harmonizing of the patterns of action with the life's task can be explained by an example. Imagine a cow tied to a peg by a tether. The peg is 'Fate' or 'Destiny'. There is nothing the cow can do about it. The tether is Freewill. Its elasticity and its length are decided by past and present *Karma*. The cow can do what she wants within the area covered by the tether. If she decides, she can fall in a pit or carefully avoid doing so.

We have seen that there is some pre-ordainment in all lives. We have also seen that freewill exists, of course, regulated by karmic limitations. What need to be understood is that our natures, our inclinations, our outlooks are conditioners that have been granted to us by our past. Freewill is the agency that produces activity, action, the *Karma* and prepares the conditioning for the future, the two are totally interlinked. Man neither is a pawn on nature's chessboard nor is he an architect of his own future.

This is a theoretical exposition of fate and free will. For the benefit of students Mr.K.N. Rao has, for the first time ever, linked this subject with astrology. Readers are advised to carefully study the exposition of fate and freewill in Shri K.N. Rao's various books on the subject.

Postscript:

I am heartened by what Nani A. Palkhivala, one of the most incisive and sharpest of brains, a legal luminary, and an economist respected the world over and our former Ambassador to the USA says in his book "We the Nation". This book has been published in 1994. His introduction to the book aptly titled 'Are we masters of our fate' contains passages that are, most unusually, a very appropriate summary of this lesson. I quote them without any comments.

"I believe that the basic pattern of an individual's or of a nation's life is predetermined. ...There is existence of freewill but that is again within the preordained parameters.

The case is similar to that of a dog on a long leash—the dog has the freedom to move about as far as the leash permits, but not beyond ... It has become the fashion to aver that you do not believe anything which science cannot prove. I admit that skepticism is healthy ... However there are incontrovertible examples of authentic happenings and phenomena which science is wholly unable to explain."

I close this postscript with another quote from page 243 of this book:

"The sense of the mysterious is the hallmark of a perfectly educated man who has learned to keep his spirit wide awake".



The Karma Theory

The *Vedic* Astrology goads the fallible, the impressionable, the fragile and the weak human being to be fearless. The *Veda* teach us "Do not fear". Our Gods bless us in *Abhaya Mudra* (fearless posture). *Upanishada* tells us, "*Moksha* is not for cowards". We fear death, we fear misfortune, we fear the unknown and we fear everything. *Karma* Theory puts things in a perspective where we begin to realize that we are the part of a properly conceived, meticulously planned and brilliantly executed 'grand design'. We are acting out our roles as sketched out by the great designer.

The *Karma* theory rests on three pillars and they are:

- (a) Reincarnation
- (b) Man's inescapable propensity to do *Karma*; an action less existence is not possible.
- (c) Fruits of action have to be enjoyed/ suffered. That is the only way in which the cycle of action and its results gets spent. *Smriti* says:

अवश्यमनु भोक्तव्यं कृतं कर्म शुभाशुभम्।

न भुक्तं क्षीयते कर्म कल्पकोटिशतैरपि॥

"A man inevitably enjoys the good or bad results of his *Karma*, unspent they do not decrease even in eons"

These three pillars very subtly but in a very perceptible fashion encourage the human beings to gird up and fight the 'fear' and attain *Moksha*, without reincarnation there can be no Astrology. For Astrology is merely reading the karmic pattern which has a link with the past life(s) and also with the future life(s).

The karmic pattern is woven skillfully in a horoscope. So as to indicate the balance of *Karma* that the native is carrying as well as his mission or task in this life. How is it done? Let us take a look.

All of us are "a replica of universe. (पंचतत्त्व) The five elements. fire, water, earth, air and ether (a very improper word for *Aakasha* element) constitute the universe and we are also an amalgam of these five elements. It, therefore, stands to reason that we are a small part of a grand design, placed in a fashion so that we can make our contribution. Each one of the humans has desires and wishes to fulfill them. Each one of us is motivated differently and reacts in a different manner to a given situation. It is outer manifestation of the karmic pattern and the inner motivations to exhaust the fruits of past *Karmas* and to do *Karmas* that lead to emancipation is seen in a horoscope when we divide it into four parts as under :

(a) *Dharma* (b) *Artha* (c) *Kama* and (d) *Moksha*

In a horoscope houses 1st, 5th, 9th are the houses of *Dharma*; 2nd, 6th, 10th are the *Artha* houses; 3rd, 7th, 11th are the *Kama* houses and 4th, 8th, 12th are the *Moksha* houses.

The signs and the planets occupying and influencing these houses indicate the *Karma* pattern. If the majority of planets are in *Artha* and *Kama* houses, the native's inclinations and motivations are oriented in that direction. He has desires (*Kama*) and the money (*Artha*) and if they match at the right time in the native's chronological growth, he can enjoy them to the full. This is the pattern, which is laid out in the horoscope. On the other hand, a native due to achieve emancipation would have a planetary distribution in his *Dharma* and *Moksha* segments. Various combinations are possible and that is why we see people having differing outlooks and motivations.

In this revelation of the *karmic* pattern, two *Dharma* houses viz. the 5th and the 9th play a noteworthy role.

The Fifth House

This *Dharma* house is the one, which maintains and shows our link with our past. It is also the house where the balance of our

Karma that we are carrying from our past are indicated. It is the house of *Poorva Janma Punya*.

The Ninth House

This *Dharma* house is 5th from the 5th house. It indicates what *Karma* we would be inclined to perform in the present life, and also ties us to the future life.

Our *Karma* are classified into three segments. These are—*Prarabdha*, *Sanchita* and *Aagami*. *Sanchita* are those *Karma* that have already been performed and we are now waiting to enjoy their fruits. Since these *Karma* have already been done there is nothing one can do about them now. The Gita has told us that our task is restricted to performing of *Karma* we play no role in deciding the quality, quantum or the timing of result. *Sanchita Karma* are the ones that link us with fate. If you now go back to the lesson on 'Fate and Freewill' the *Sanchita Karma* are the ones that have shaped the destiny.

Prarabdha Karma are the ones that we are motivated and inclined to perform in this life. These are what constitute the freewill portion. This is the area where a native can by his exertions and actions rise above the Karmic pattern indicated in the horoscope. It is here, that judicious application of freewill is exercised to performance of meritorious deeds. Freewill is exercised in stoically enjoying or suffering the result and thereby exhausting the previous *Karmas*. It is here that a man's is given the chance to guide his own destiny. It is the *Prarabdha Karma* that make man capable of deciding and making his own future; but remember the analogy of the lesson on "Fate and Free Will" the tether of free will is firmly fixed to the 'peg' of destiny. *Aagami Karma* are the ones that are still being contemplated and will be done in future.

Just see the utter simplicity and yet the deep profundity of the concept. A native arrives in this world with some balance of his *Karma*. This places him in the society, gives him a home and environment where his past *Sanchita Karma* gets linked to his present *Prarabdha*. Once he starts performing, the *Prarabdha Karma*, he has to, firstly, reap his *Sanchita Karma* i.e. the link with his past, secondly, exhaust his *Karma* allocated for the present;

and thirdly, think about his future and do actions so that the balance for the future is good.

Karma have also been named as *Dridha*, *Adridha*, and *Dridh-adridha*. *Dridha Karma* are the ones whose results can not be altered whereas *Adridha* are those *Karma* whose results can be made bearable by proper and timely action.

In the third category are the *Karmas* whose results can be changed by propitiation of the planets ("*Graha shanti*").

At the end of this examination, we can conclude that *Karma* are akin to living. All *Karma* fructify. The fructification follows the universal 'Cause and Effect' principle. In Vedic Astrology, this cause and effect principle has been shown to be operative at a plane higher than the mere physical one. On the physical plane an effect flows immediately from a cause. Push a car it moves. Astrology takes this principle far above the gross physical plane— it shows that, whereas for any action the reaction is inevitable, the timing of the reaction as well as the result of the action are held by that supreme Divine Will.

Cyrus D.F. Abayakoon writing in the Astrological Magazine commented on the workings of *Karma* in the life of a man thus.

"*Karma* is not just 'as a man soweth so shall he also reap', state of unfoldment. It is far more deep because, before a man can sow, he has to have seeds gathered in the previous harvest whether She/he has accumulated merit can be gleaned from the twelve houses of a horoscope"

This theory of *Karma* would have achieved its aim if it contributes to the bridging of the chasm that exists between, the man's physical being and his inner core, his soul. The *Karma* theory puts the soul into the body and links the man to the Divine will as a part of living, evolving and dynamic universe.



Why Believe in Destiny

Astrology and Karma

In all the writings of writers on Astrological subjects sometime or the other, the relation between astrology and *Karma* has been discussed. However, no writer has posed the most important question whether the two great authorities we follow, *Maha Rishi Parashara* and *Varahamihira*, have or have not directly related astrology to *Karma*. A further question to which the writers should have addressed themselves is whether astrology gets directly related to the belief in the past, the present birth and the future births.

Brihata Parashara Hora Shastra starts with reference to the *Avatara Krama* supporting the *Hindu* belief that God reincarnates himself in this world whenever the balance of evil begins to heavily outweigh the virtues. In such situations, nine incarnations take birth under the beneficent influence of a particular planet. Lord *Rama* from Sun, Lord *Krishna* from the Moon, Lord *Narsimha* from Mars, Lord *Buddha* from Mercury, Lord *Vamana* from Jupiter, Lord *Parashurama* from Venus, Lord *Koorma* from Saturn, Lord *Varaha* from *Rahu* and lord *Matsya* from *Ketu*. It should be remembered that *Brihata Parashara Hora Shastra* starts with the story of divine reincarnation.

Where and how does *Maha Rishi Parashara* refer to human reincarnation? Such references are scattered in many places in *Parashara* texts, some of which can be seen first. The eighth house is referred to as '*Purvapara Janur Vrittama*', which means the occupation, the profession of the past birth. The next important

reference is when *Maha Rishi Parashara* deals with the *maraka* or the first four years because of the evil deeds of the mother, in the next four years because of bad *karma* of the father and in the last four years up to the 12th year child's own bad *Karma*. The nature of death is also decided of every individual because of the *Karma* of the past life. It can be because of royal punishment, incurable diseases, through weapons, poisoning, drowning in water, by fire or by a fall from a height etc. Whether at the time of death a person would be conscious or unconscious and whether he would die at home or while in movement or in a foreign country etc, are directly referred to. *Parashara* and *Varahamihira* both also referred to the past, present and future births in dearest terms.

Past Birth

To find out the world from where particular human-being has come to take his birth in the world of mortals, the *Drekkana* of the Sun or the Moon is to be seen. Here Jupiter represents Heaven or the higher region, the Moon and Venus the *Chandra Loka* (also referred to as *Pitra Loka*), Sun and Mars from our own world of mortals, while Saturn and Mercury from lower worlds.

Future Birth

The presence of Jupiter in the 6th, 7th and 8th house has been praised by *Parashara* for attaining to a highest state after death. *Varahamihira* praises Jupiter in the 10th house. If there are no planets in the 6th, 7th or 8th houses, the lords of 6th and 8th houses and their *Drekkana* are to be examined.

Present Birth

When *Parashara* refers to both the past birth and the future birth, how and where does he refer directly to the present birth? There are direct references in many places but the most significant reference is made in the chapter dealing with the curses of the previous life as a result of which a person can be deprived of children in the present life. Here *Mandi* and the 5th house along with other planets, is to be made use of and the particular nature of the curse, of the previous life analyzed. For instance, if in such a curse, the Sun is associated, the curse is of the father, if the

Moon, of the mother etc. and if Rahu is with Mandi, it is described as *Sarpa Dosha* of the previous birth. *Parashara* even prescribes the methods of the propitiation of planets of '*Graha Shanti*' for each type of curse.

There should, therefore, be no doubt left if the minds that our astrology is directly related to the past, the present and the future birth, and these wholly and substantially support the theory of reincarnation.

• If astrology supports the theory of reincarnation, we shall see it being referred to in every Hindu scripture, and has been mentioned repeatedly in the Gita. Two questions will arise :

- (1) What about those who do not believe in reincarnation, and
- (2) What about scientific proof in modern terms of such reincarnation.

This question can be answered in two ways.

The first is to quote from the Hindu scriptures where there are references of hundreds of cases of reincarnation. Naturally, the immediate objection that would be made is whether non-Indians and non-Hindus can believe in reincarnation at all. After the researches of Dr. Ian Stevenson, in cases of reincarnation, there should be no doubt left about such reincarnation.

Reincarnation immediately reinforces belief in three other inter-connected observations and traditional Indian beliefs. The first is what is known as the *Karma*-Phala or the result of the *Karma* of the past life. The second is the *Karma*-*Samskara* or psyche-mental emotional tendencies of the previous life and the third is the birth-marks. In more than 600 thoroughly investigated cases of Dr. Ian Stevenson, covering the entire world almost all religions and most of the continents, no doubt should be left any more in the minds of even those who demand the scientific proof for verifying cases of the reincarnation. Some of these cases briefly are as follows :

Shanti Devi

This is a case from Delhi. Shanti, in her previous life, was in

Mathura and had met the children of her previous life who were much older to her. This was a case, which came to the notice of the world when Mahatma Gandhi got a committee constituted under Delhi's Deshbandhu Gupta to investigate thoroughly into the veracity of Shanti Devi's case. For many decades, this was the most widely reported case in the world. Shanti Devi died sometime in 1987 or 1988.

Gopal Gupta

The most celebrated case for our generation is that of Gopal Gupta of Delhi who in his previous life was Mayor of Mathura and was shot dead in 1948 after his own wife of the previous birth hatched a conspiracy with her brother-in-law to get her own husband murdered. The name of Gopal Gupta (born on August 1956 in Delhi) was Shakti Pal Sharma (was born on December 30th, 1913). (p.77)

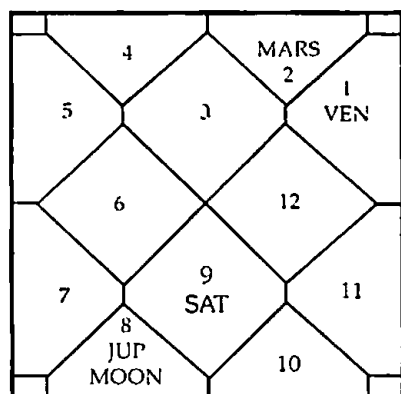
In all the cases of people who remember their previous life, the death in the preceding life has invariably been violent. How the *Samskara* of the previous life re-appear in the present life is clear in the case of Gopal Gupta from amongst many instances. When as a boy, he was asked by his father to remove a cup had been used by someone and had become 'polluted' (*ucchishta*), he objected saying that he could not do so since he was a Brahmin. It was the odd reply of Gopal Gupta, which led to detailed investigation into his past life.

Gopal's mother, Omivati Gupta had an unusually strong desire for fruit juices, especially, orange juices during her pregnancy with Gopal (p.96). Dr. Stevenson investigated into this and found out that Shakti Pal Sharma was particularly fond of fruits and especially orange juices.

Kum Kum Varma

In the Darbhanga district of Bihar, there lived a woman called Sundari who was poisoned to death by her daughter-in-law in 1950. Sundari made a cobra her pet, which she fed and allowed to sleep in her own room. Five years after her death she was born as the second daughter and the third child of Dr. B.K. Varma

and his wife Subhadra who lived in Bahera, a place not very far from Darbhanga. When Kum Kum was two and half years old, she started asking about her previous life in Urdu Bazaar, Darbhanga. Kum Kum had by birth, some marks on the lobes of her ears, which in her previous life had been pierced for earrings. When Kum Kum was four years old, she showed an unusual interest in snakes. Once when she was at her school, a cobra fell from a tree. Other children panicked and ran away but Kum Kum went up to the snake, Patted it on the hood and cuddled it. The snake, which had been sunned by its fall, recovered and quietly crawled away. This was the result of the *Sanskara* of the previous life.



12	1 VEN	2 MARS	3 LAGNA
11			4
10			5
9 SAT	8 JUP MOON	7	6

CHART 1

In Astrology, we can easily trace *Karma-Phala* through the *Maha Dasha* system. For instance, chart 1.

In 1990, this lady was passing through the *Dasha* of Moon-Venus.

It can easily be seen:

- From the *Lagna* the 7th lord Jupiter in the 6th house aspected by Mars.
- The 7th house has Saturn again aspected by Mars.
- From the Moon 7th lord Venus has gone into the 6th house while the 6th lord Mars has gone into the 7th house.
- In the Major period of the Moon, which is in the 6th house from the *Lagna* with Jupiter, which is the 7th lord and in the sub-period of Venus, which is the 7th lord from the

Moon, is in the 6th house, there had to be strong difference of opinion with her husband.

Finally, she had to divorce her husband. Astrologers can easily see that certain planetary pattern in every horoscope represents unavoidable proofs of predestination.

Similarly, a person born with a horoscope (Chart 2) : in the major period of Mercury sub-period of Sun and sub-sub period of Mars, there was a big theft in his house, as a result of which jewellery worth nearly Rs. 40,000 of his wife was stolen. Such an incident is explainable only through the application of astrological principles. This person has been suffering from losses and thefts of property repeatedly.

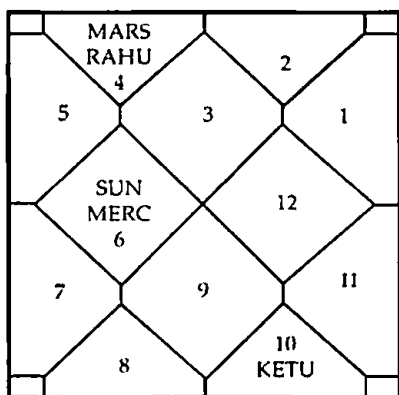


CHART 2

12	1	2	3 LAGNA
11			4 MARS RAHU
10 KETU			5
9	8	7	6 SUN MERC

The physical Astral and Causal Bodies

What then is salvation? For the purposes of our understanding let us remember that there are three bodies: the physical body (Sthula sharira), the subtle astral body and the Karma sharira. The transmigration of soul is directly related to the astral body. So long as the astral body, which is called the *linga-deha* is not destroyed, the cycle of births and re-births does not end. There is an interesting story in the *Mahabharata*. Arjuna, who had Lord Krishna as his guide and Guru, and listened to the highest spiritual wisdom through the preaching of the *Bhagawada Gita* on the battle field of Kurukshetra, forgets all these lessons, and long after, he once again requested Krishna to help

him refresh those lessons. *Krishna* admonishes *Arjuna* for forgetting those lessons and re-explained the essence of the *Gita* through, what is known as '*Brahmana Gita*'. *Arjuna* Again forgot these. However, after the departure of Lord *Krishna* from the world of mortals, *Arjuna* got immersed in deep spiritual practice. The *Shrimada Bhagvatam* describes that it was now that the astral body of *Arjuna* was destroyed and he remembered each and every lesson of the *Gita*. It is through such a destruction of the astral body that mortals get liberation or *mukti*.

Again, some objections can be raised. Why should non-*Hindus* believe in astral body at all? Such objections will be less now than they were two decades ago because of the recorded instances of the out of body experiences given by Dr. Raymond. Many people who suffer a severe heart attack see their 'astral' body getting detached from the physical body and watching all the activities of the doctors and nurses. Dr. Raymond has recorded many such instances. Dr. Raymond gives an interesting instance of a person who was involved in a terrible car-accident and saw his astral body getting out of the physical body. After he was restored back to life, one day, he happened to be walking in an area of criminals of USA. Someone suddenly came, put a pistol on his chest, and threatened to kill him. When this man showed no reaction, the criminal was surprised and asked him, why he was not afraid of death? The answer of that man was the end of physical body had no meaning for him because he had experienced that there was life after death or death after life.

It is not possible for an astrologer to trace out with any confidence what an individual was in his previous life though in the *Blrigu Samhita* of northern India and *Nadi* of southern India, there are references to the previous life. An astrological classic known as the *Karma Vipaka Samhita* traces a man's past life according to the *charna* (quarter) of his birth-*Nakshatra* (Moon).

All these lead to the inevitable conclusion that astrology is 'integrally' related to the previous births, the present birth and the future birth. It is for this reason that astrology and astrologers refer to three types of *Karma*: the *Sanchita*, the *Prarabdhia* and *Aagami*. The *Sanchita* refers to the accumulated *Karma* of all

previous lives, the *Prarabdha* represents that part of *Karma* of the previous life as is allotted for enjoyment or sufferings of the present life and the *Aagami* is a direct offspring of the *Karma* of the previous and present life. Until all these *Karma* of the previous and present life are liquidated totally, there is no liberation or *mukti*. The total liquidation of the *Karma* that *Parashara* and *Varahamihira* referred to the past, present and future incarnation or every person. Interestingly, in *Jaimini* Astrology from the *Karakamisha* and *Amatya karaka* the examination of a horoscope can be done to find out whether a person would get final emancipation or not.

It is necessary for us to stress that theory of astrology is based 100% on the theory of *Karma* and reincarnation. Clues that are more scientific are now coming from the West about reincarnation while for Indians it has been only a matter of traditional belief so far.

The *Mahabharata* refers to the *Karma* of previous life and states in the clearest terms that none can escape the consequences of the *Karma* he has done or is doing. The *Karma* is like a calf which knows how to search his mother-cow, even in a herd. The *Karma* chases its doer unmistakably. It is for this reason that it has been said :

अवश्यमनु भोक्तव्यं कृतं कर्म शुभाशुभम् ।
न भुक्तं क्षीयते कर्म कल्पकोटिशतैरपि॥

Karmas have to be suffered (or enjoyed). They do not get liquidated otherwise.

Similarly, again the *Mahabharata* refers to the relation between astrology and *Karma* through the planets thus :

केवलं ग्रहनक्षत्रम् न करोति शुभाशुभम् ।
सर्वम् आत्मकृत् कर्म-लोकवादो ग्रहा इति॥

Which means that it is not planets and *Nakshatra* alone which give auspicious or inauspicious results. It is all the result of one's own *Karma* though the popular belief is that it is only planets that impel or compel a person into a right or wrong act.

Astrology, Fate and Freewill

For non-astrologers the debate about fate and freewill is purely philosophical. Most of the Writers produce confusing volumes of book on the subject and mesmerize their reader's with their confusions.

For the astrologer, it is not a debate but only a question of developing more and more of his ability to see it, as he alone can see it, since astrology, better described as *Jyotisha*, is a *Pratyaksha Shastra* or a proofs-filled subject of classical learning.

Whatever can be seen astrologically, can be divided into three following parts:

- (a) That area where destiny must prevail and man has no choice.
- (b) That part where man can exercise his freewill to improve the best of the pre-destined results or overcome the pre-destined misfortunes, partly, may be, even overcome completely his pre-destined misfortunes.
- (c) That mixed area where the astrologer cannot see himself where strokes of destiny become more mightily dominate over freewill or vice-versa.

All these can be illustrated and many volumes produced by a team of astrologers. Here only some astrological illustrations are being given to explain what exactly the three areas mean.

Non-Debatable Points about Destiny

Eldest or the youngest among Brothers/Sisters

An astrologer should see the following six horoscopes given here (Chart 1-6) and ask himself what is the common feature he sees in them.

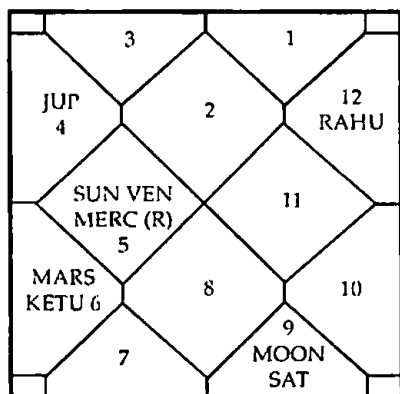
What has been given here is only a thumb rule but this thumb rule applies to over sixty percent horoscopes and therefore is a valid rule, which can be depended on. What is the common feature in all these horoscopes?

1. The first horoscope is of a male who is the youngest child of his parents.

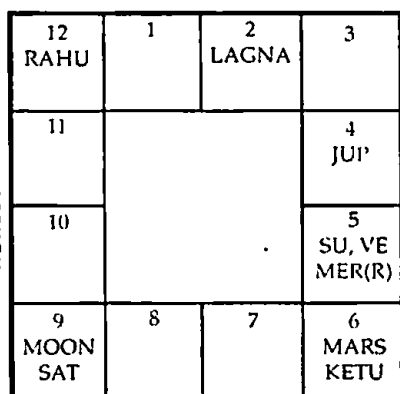
2. The second one is of a girl who is the youngest (seventh) child of her parents.
3. The third horoscope is of a male who is the elder of the two sons of his parents.
4. The fourth is of male who is elder of the two sons of his father though he has a sister elder to him.
5. The fifth is of male who is younger of two sons of his parents.
6. The last is of a lady who is eldest among the five children of her parents.

Now what is the common feature in these horoscopes?

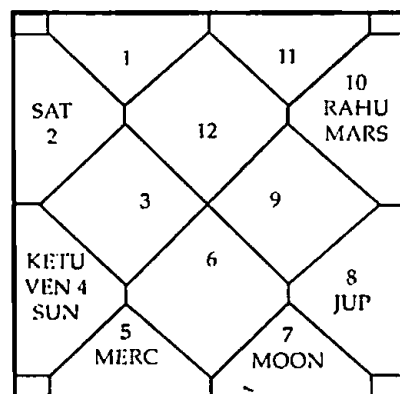
1. In the first horoscope the eleventh lord is in the third house.



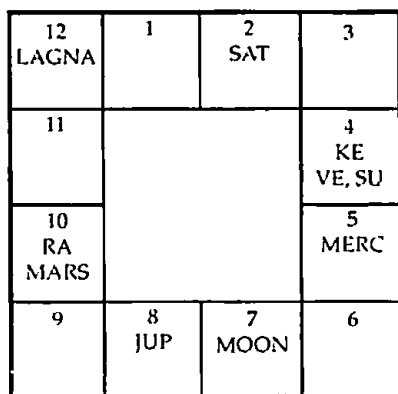
HOROSCOPE 1



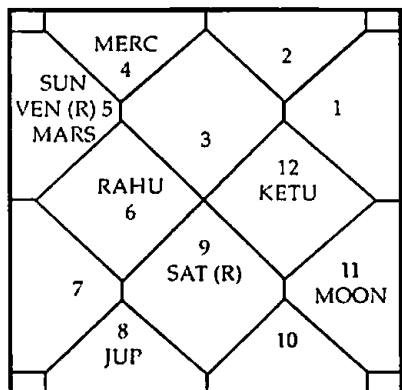
2. In the second horoscope also the eleventh lord is in the third house.



HOROSCOPE 2



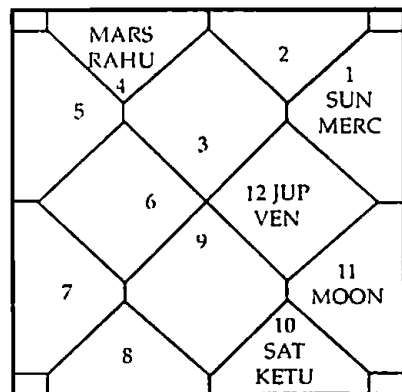
3. Again in the third horoscope the eleventh lord is in the third.



HOROSCOPE 3

12 KETU	1	2	3 LAGNA
11 MOON			4 MERC
10			5 SU, VE, MA
9 SAT(R)	8 JUP	7	6 RAHU

4. In the fourth horoscope the third lord is in the eleventh house.



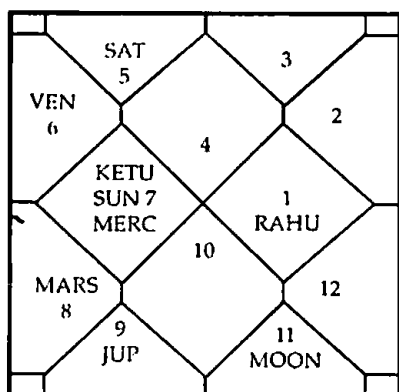
HOROSCOPE 4

12 JUP VEN	1 SUN MERC	2	3 LAGNA
11 MOON			4 MARS RAHU
10 SAT KETU			5
9	8	7	6

5. In the fifth horoscope the eleventh lord is in the third house.
6. In the sixth horoscope the third lord is in the eleventh house.

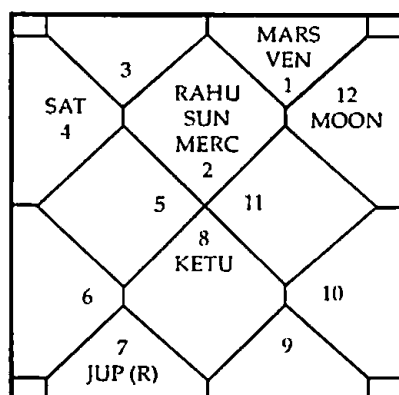
The thumb rule, which can be replicated with sixty percent success, is that if the third lord is in the eleventh house or the eleventh lord is the third, the person will either be the eldest or the youngest child of his parents; or will be the eldest or the youngest among sisters or brothers.

Since we are talking of destiny, ask one important question. Does a person have a choice to be born as the eldest or the



HOROSCOPE 5

12	1 RAHU	2	3
11 MOON			4 LAGNA
10			5 SAT
9 JUP	8 MARS	7 KE SU, ME	6 VEN



HOROSCOPE 6

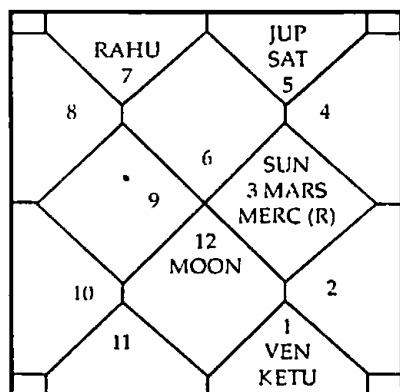
12 MOON	1 MARS VEN	2 LA, RA, SU, ME	3
11			4 SAT
10			5
9	8 KETU	7 JUP(R)	6

youngest child of his parents or is it decided by destiny? What then is destiny? Whether one believes in destiny or not, the argument must start with the question whether one had any choice to be born at a particular time, in a particular family with particular parents and in a particular surrounding? At what stage could one have exercised any choice to select one's parents, brothers, sisters, the family to be born in, be it a wealthy one or a poor one. If a man sits down to list out what in his life has happened without his having any choice in them, there is no reason why he should not believe in destiny.

The ninth house in astrology is representative of father and religion. Now see in the four horoscopes given here how the ninth lord is placed.

1. In the first horoscope the ninth lord is in the eighth house

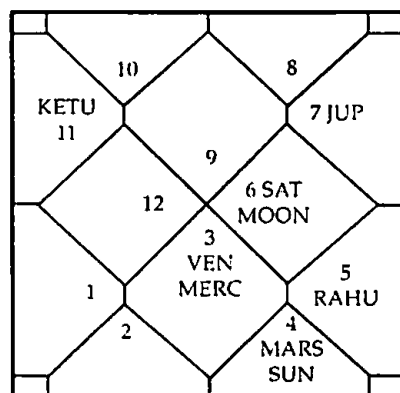
with Ketu. The native, Sri P.V. Narasimha Rao went into adoption (Changing his father) in his childhood, over which he could not have had any control. Was it not predestined as the planets indicate?



Sri P.V. Narasimha Rao

12 MOON	1 VEN KETU	2	3 SU, MA ME (R)
11			4
10			5 JUP SAT
9	8	7 RAHU	6 LAGNA

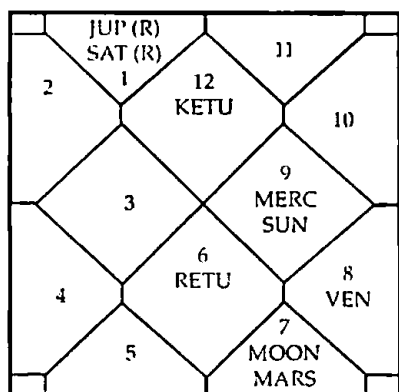
2. The second horoscope belongs to Congress member of the Indian Parliament, Mr. Choka Rao Whose ninth lord is in the eighth house. He too went into adoption in his childhood—a decision over which he had no control, it being pre-destined.



Mr. Choka Rao

12	1	2	3 VEN MERC
11 KETU			4 MARS SUN
10			5 RAHU
9 LAGNA	8	7 JUP	6 SAT MOON

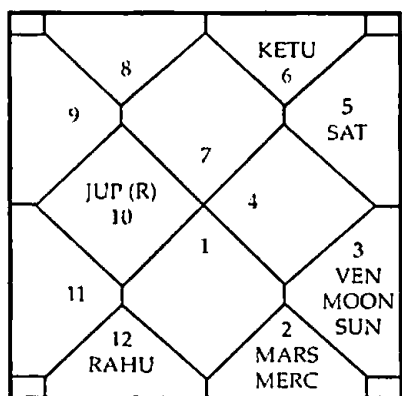
3. The third horoscope belongs to a multimillionaire. In this horoscope there is an exchange between his eighth and ninth lords. He is a Parsi, follower of the Zoroastrian religion but he took his spiritual initiation in Hindu *sadhana* from a Guru in Girnar Hills of Gujrat.



HOROSCOPE 3

12 LAGNA KETU	1 JU(R) SA(R)	2	3
11			4
10			5
9 MERC SUN	8 VEN	7 MOON MARS	6 KETU

4. The fourth horoscope resembles the third horoscope and here too there is an exchange between the eighth and ninth lords. He is a Hindu Brahmin, doing intensely a Buddhist *sadhana* after accepting a Japanese guru.



HOROSCOPE 4

12 RAHU	1	2 MARS MERC	3 VEN MO, SUN
11			4
10 JUP(R)			5 SAT
9	8	7 LAGNA	6 KETU

What astrology reveals is that what is pre-destined happens. Timing the event is the only problem of an astrologers and he should have no doubt that what planetary patterns reveal have to manifest in some form or the other in man's life though when it happens, the person claims, "I decided to accept a guru of different religion because he appealed to me".

We astrologers are familiar with good and bad events in the life of a man and we predict on that basis successfully because planetary patterns reveal the pattern of destiny, which non-astrologers cannot see.

Hundreds and thousands of such instances can be given from all aspects and walks of a man's life to show why destiny has to prevail giving man no choice to decide many events of his life.

II

AREA OF FREEWILL

There are areas in which a person can exercise his freewill but within the orbit of the pre-destined, not outside it. This can be illustrated in many different ways on different horoscope. For out example let us take the role of astrological counseling for career counseling starting with pinpointing the educational choices before a student.

To do it not down :

- (a) The *Nakshatra* in which the fifth lord from the *Lagna* is posited and the influence of other planets and the lord of the house involved.
- (b) Then see the influences on the fifth house and the fifth lord from Mercury.
- (c) Combine both and the influences of planets decide the various educational choices available.
- (d) The strongest of those choices and the *Maha Dasha* running will ultimately decide the choice of higher education and the career pattern.

Thus within the pre-destined orbit, a person can exercise some choices. It is being illustrated here.

The First Example

The fifth lord is Saturn in his own *Nakshatra* and in the house of the Moon; the fifth house from Mercury is Capricorn which receives the aspect of both Saturn and Mars and the house involved is Capricorn (owned by Saturn). Totaling up, Saturn comes into play thrice, Mars once and the Moon once. The education has to be technical. The Moon, which represents vehicles, led this man into completing a diploma in automobile engineering.

	KETU 8	MERC SUN 6	
9 MOON	VEN JUP MARS (11 57')	5	
	10	4 SAT (13 41')	
	11	1	3
	12	2 RAHU	

EXAMPLE 1

12	1	2 RAHU	3
11			4 SAT
10			5
9 MOON	8 KETU	7 LA, VE, JU, MA	6 MERC SUN

Here the choice could even have been irrigation or electrical engineering. However, the Motion in the third house of communications decided it in favour of automobile engineering.

The Second Example

	SUN RAHU 1		11
VEN 2	MERC 12	10	
	3	JUP (R) 9	
	4 MARS SAT MOON (22°22')	6	8
	5	7 KETU	

EXAMPLE 2

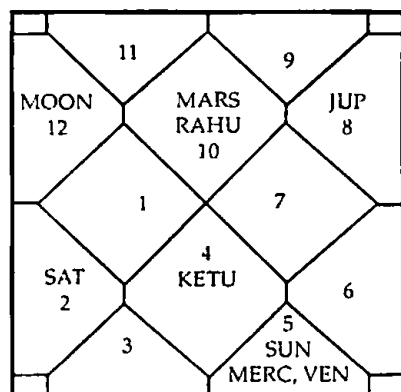
12 LAGNA MERC	1 SUN RAHU	2 VEN	3
11			4 MA SA, MO
10			5
9 JUP (R)	8	7 KETU	6

Here the choice is not much as both from the *Lagna* and Mercury the fifth house has Saturn, Mars and the Moon all of which are in the *Nakshatra* of Mercury. He learnt mechanical engineering, latter learnt about petrol pump management and finally settled with an independent business in construction work.

The Third Example

Here the fifth house has Saturn aspected by Jupiter and the fifth

house is Taurus owned by Venus; the fifth lord Venus is in his own *Nakshatra* but with the Sun and Mercury aspected by Mars. Totaling up the influence of Saturn, Jupiter and Venus show Venusian influences predominating. The conjunction of Mercury with the fifth lord Venus shows accountancy, commerce, economics etc. This girl was advised to do a course in fashion designing, after doing her B.Com. (a course in commerce).

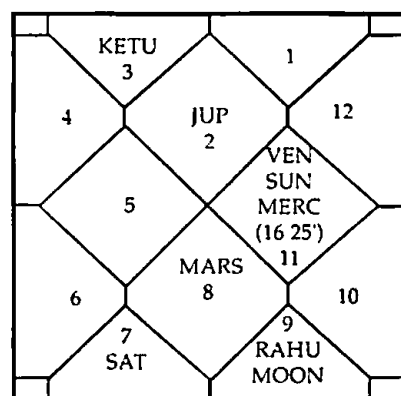


EXAMPLE 3

12 MOON	1	2 SAT	3
11			4 KETU
10 LAGNA MA, RA			5 SU, ME VEN
9	8 JUP	7	6

She has successfully completed her diploma in fashion designing and had started her business.

The Fourth Example



EXAMPLE 4

12	1	2 LAGNA JUP	3 KETU
11 VE, SU, ME (16.25)			4
10			5
9 RAHU MOON	8 MARS	7 SAT	6

Here the fifth lord, Mercury is in the *Nakshatra* of Rahu, who in turn is in the sign of Jupiter and with the Moon. The fifth house from Mercury is Gemini with Ketu in is receiving the aspects of

the Moon, Rahu and Mars. The fifth lord with the Sun and Venus showed all the other influences. This woman studied economics, history, learnt music, dance and finally underwent training in tax-administration professionally after she became an income-tax officer.

These four instances, like hundreds, will show that the deeper an astrologer works on similar lines, the finer and clearer become the choices available. This lady could develop interest in her professional subjects and also artistic subjects, one taking precedence over the other as the *Dasha* changes.

The versatile talents of a person can thus be pointed out and the person can be advised properly when to concentrate on what, not one at the cost of the other, but following a well-planned scheme of changing priorities.

In all these examples the choices are within the predestined limits only.

III

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः

Kim Karma Kim Akarma Eiti Kavayo Api Atra Mohitah.

'The Gita' IV-16

What *Karma* is and what is not *Karma*, is very difficult to understand since it baffles even the seer.

Astrologers should remember that it would never be possible for them to trace the *Karma* and *Karma-Phala* fully, successfully and correctly ever as even the best of the seers do not know it. We come across baffling cases where we do not know what to predict. It is, in such cases, that no one can say, "Lo, here the borderline of destiny disappears and the domain of freewill begins".

IV

RECONCILING FATE AND FREEWILL

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः।

Prakriteh Kriyamanani Gunaih Karmani Sarvashah

'The Gita', III-27

All the qualities, *Satwika*, *Rajasika* and *Tamsika*, inherent in nature are the motive forces of all the *Karma*.

If a man thinks that he is doing any *Karma* then he is mistaken because he should know that he does what his inherent *Satwika*, *Rajasika* or *Tamsika* qualities impel him to do. Thus, no man can really accept fate and remain idle.

Nevertheless, how are the two, fate and freewill, to be reconciled. The best is to quote the *Mahabharata* in this context, where in to the question of the eldest *Pandava*, *Yuddhishtira*, the great *Bhishma* answered thus:

The Seed: The *Karma* is the seed, which sprouts into a plant, tree, leaves, flowers and fruits and all that.

The Farm : Freewill is like farming without which no seed can sprout. Fate is the seed and efforts (freewill) are the farm, on which is grown the harvest of life. Both, fate and efforts have to co-exist. The word used for efforts is *purushartha*.

Results of *Karma*: Every man has to enjoy or suffer the results of his good and bad *Karma*, himself. It is well known and has been observed by all.

Good *Karma* give good results and bad *Karma* bad results. One's own *Karma* always yield results.

The Hard Trier: The person who works hard gets respect and dignity according to his own destiny, and luck.

Through hard work, which includes spiritual practices as well, a person gets honour and dignity.

The lazy one, who puts in no efforts, is like a fool who allows salt to be spilled on the wounds of his misfortunes.

Thus through hard work one gets enjoyments, heavenly bliss, intellectuality and steadfastness. The idler, depending only on fate and chance, achieves nothing.

Money, circle of friend, glory and great achievements are, reserved only for the hard trier.

If there were to be no such thing as the results of *Karma*, the entire world would become idle and everyone would wait for his luck to give him whatever is due to him.

It is the efforts put in that follow fate. Nothing can be given by fate if no efforts are put in.

The Witness of *Karma*

The sole witness of all *Karma* of a person is his own soul. Soul is his friend or his enemy.

Therefore, very determined effort can render the results of many *karma* of the past totally nugatory, as though no *Karma* was done.

Conclusion

1. Divine persons do only good *Karma*. Everything achievable is achieved through good *Karma*. Fate will be less inscrutable for the divine person. (What has been given here is a liberal of literal translation from the *Mahabharata*)
2. In the greatest book of spiritual wisdom in the world, The Gita, the instructions are clear: *Yoga* is efficient *Karma*; a true devotee of His is efficient but non-attached. Therefore, man's duty is to do his *Karma* and not expect the results to be according to his wishes. He should accept gracefully the results of his *Karma*, but should never stop doing his *Karma* dispassionately and efficiently.

Astrology is the only super-science known to mankind which helps man know the trends of results and the role of destiny whose importance is stressed in the *Gita* thus, "There is a project, there is a project manager, there is the act of implementation and there are implements of action but there is that fifth; unknown factor, Destiny. That role can be seen only by an astrologer, sometimes very successfully and sometimes very wrongly."



Astrology and Psychology

And God created the world. He made Man. He gave him a body, a mind and an intellect. He also made six enemies- the "*Shad Ripu*" (षट्‌रिपु). These are Anger, Lust, Vanity, Greed, Attachment and Jealousy. The design for happiness envisaged that the Horse like powerful "*Indriya*" (the body) would be reined by the mind and directed to perform *Satwika* by the intelligence as the rider. The Body-Mind-Intelligence combine needs to constantly overcome the "*Shad Ripu*" to gain happiness.

Gita says:-

शवनोति हैव यः सोढुं पाक्षरीरविमोक्षणात्।

धाम क्रोधमवं वेगं संयुक्तं सुखी नरः॥

5\23

"Withstand the impulse of desire and anger and be a happy man".

This seemingly simple direction of *Bhagwan Sri Krishna* needs to be examined in a little more depth. "Desire" is the bosom where "*Shad Ripu*" live and operate from. "Desire" releases an avalanche of thoughts sweeping down from the mountains tops of our intellect to pressurize our mind like person to enjoy the fun and frolic in the placid Valley of the objects-of-desire. When this avalanche of thoughts is barricaded and stopped, the blast with which it shatters the obstacle is called "Anger". The greater our desires, the greater are the anger against the obstacle(s) in the path of fulfillment of that desire.

Our behaviour is controlled by the interaction of Body, Mind and Intellect with the "*Shad Ripu*". Psychology is a behavioral

Science. It is of recent origin. Philosophy used to have a branch dealing with "Human understanding" which was later developed as an independent subject Psychology.

In 17 Century, the British Philosopher Thomas Hobbes (1586-1679) studied human behaviour extensively. He laid the foundation of this behavioral science. Johan Locke, in 1790, wrote a paper "Human understanding". The paper contained ideas that are the corner stone of the edifice called Psychology today. Later day psychologists like skinner, Watson, Pavlov, Freud, Jung etc. constructed their behavioral models improvising and improving the Locke model.

In a major new thrust, in 1923, Sigmund Freud traced the malfunctions of mind – the Phobias, the depressions, the anxieties, the aberrations to the sub-conscious mind and linked dreams with it. His studies and deductions focus on sexual maladjustment, which causes deviant mental behaviour of a person.

We now look at the Astrological stance on behaviour. Astrology has recommended that a horoscope be analyzed from the Ascendant, Moon and Sun. The Ascendant represents the body-Body is where the sense organs (the *indriya*) are. These are the tear away horses that run after each desire. They are reined in by the mind. Mind is Moon. The reins are in the hands of our intelligence-the *Atman*-the *Buddhi*-the Sun.

This three-way look permits an Astrologer to have a quicker and more comprehensive assessment of the behaviour pattern of a person.

We now see it is operation:

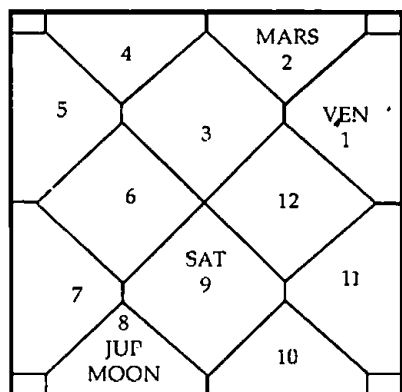
The horoscope given is of a lady. The lady is teaching Psychology in a prestigious university in the USA.

This lady came to consult Sh K. N. Rao when she was running the Dasha of Venus and antara-dasha of Moon.

Her horoscope Shows that:-

- (a) Saturn is in the 7th house. Saturn is 8L. This 8L is aspected by Mars, the 6L, placed is the 12H.
- (b) Jupiter, the 7L, is placed in the 6H, Jupiter is also aspected by Mars, the 6L Placed in the 12H.

What is becoming evident here is that both the 7H and



12	1 VEN	2 MARS	3 LAGNA
11			4
10			5
9 SAT	8 JUP MOON	7	6

7L are under malefic influences mainly generated by Mars, the 6L placed is 12H. 6th is the house of litigation and 7L Jupiter placed here with debilitated Moon Indicates mental aberration. Let us probe further.

- (c) From the Moon we find that Venus is the 7L. This Venus is placed is the 6H From Moon, Venus & Mars (the 6L and 7L) have exchanged houses. Mars is in the 7H.

We need to remember that the 7th houses, both from Lagna and the Moon, have malefic-Saturn and Mars in them. These malefic are the lords of 8th and 6th houses. The 7th lords in both cases are benefic- Jupiter and Venus-placed in litigation prone 6th house.

When the lady got to Venus/Moon Dasha her 6th house shot into prominence. Moon is in 6th house from ascendant and both Venus and Moon are connected with their 7 lords. Moon is conjunct with Jupiter (the 7L) and Venus (7L himself from the Moon) has exchanged signs with Mars the 6L. Mars is the 6L, from both Ascendant and Moon, and this Mars is afflicting Jupiter and Venus, the respective 7L from Ascendant and the Moon.

The lady was surprised when she was told that mental friction and total incompatibility should have dragged the sacred bond of marriage to a court. Divorce is very much on cards.

The psychologist lady was ful-some in her praise of KNR. She mentioned that in psychology a Psychologist would need more than 2 or 3 hours of questioning to understand the problem;

here an astrologer has done it in five minutes ! Of course the caliber of the Astrologer matters. Shri K. N. Rao can and has done this.

We find that the Psychologists are a well-organized group. These people get recognition and funds to encourage them and to further propagate this subject. The progress is rapid.

An astrologer, as a counselor, is not acceptable to either the Government or the trend setting, decision making public. The reasons are manifold-primarily the shallow knowledge and hollow promises. Astrologers are keen to do some meaningless sensational predictions and scaring people with *Kaal-Sarpa*, *Shani* and their ilk. The Astrologer community needs to reach out to the educated elite of the world that reading a mind and behaviour of a person can be done accurately and quickly by astrology. The ideal solution may be that all psychologists learn astrology and all Astrologers learn psychology.



Astrology and Science

Science is defined in a standard dictionary as:- "Knowledge ascertained by observations and experiments, critically tested, systematised and brought under general principles".

Astrology is the knowledge of planetary movements gained through observations that have spanned milleniums. These observations have been linked with natural phenomenons like change of seasons, rains, calamities like earthquakes, tornadoes and floods. Astrology also recorded the effect of planets on individuals. The knowledge is tested many times every day. It is systematised - Text books are becoming increasingly available and is now being taught in universities. Astrology is a vibrant scientific discipline.

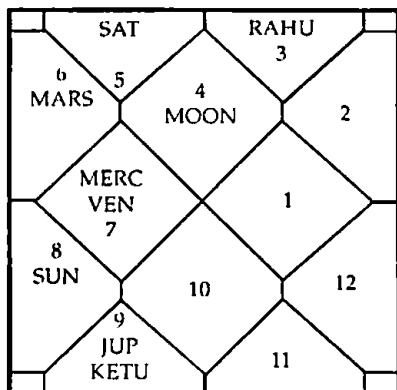
Replication is the touchstone of any scientific discipline. The replication in astrology can be understood in many ways. The simplest way to apply the double transit (pioneered by our respected Guru Shri K.N. Rao). A child is born when Saturn and Jupiter establish a PAC connection with parent's 5th house/5th Lord and/or 9th House/9th Lord. This rule is universal. No one can be blessed with a child unless he gets Saturn and Jupiter to influence his 5th House/Lord or 9th House/Lord. See it in the example.

In father's horoscope we notice that 5th house is Scorpio whose lord is Mars. The 9th house is Pisces whose lord is Jupiter. So we can say:

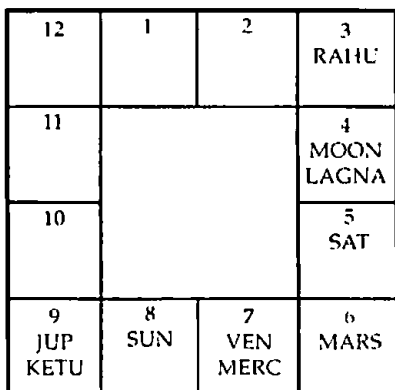
(a) 5th house - 5th lord Mars

(b) 9th house - 9th lord Jupiter

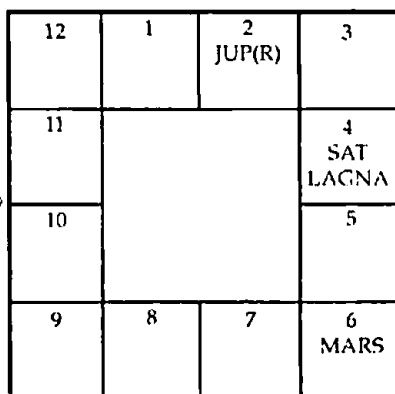
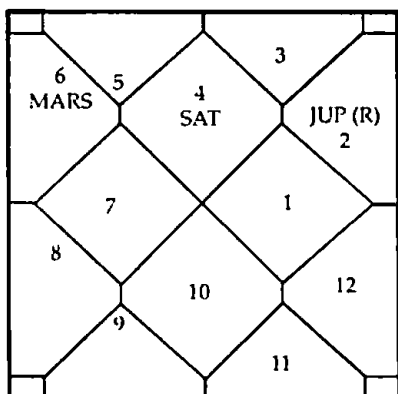
The planetary position at the time of birth of the daughter shows Saturn in Cancer and Jupiter in a retrograde motion in Taurus. We now transpose them to fathers horoscope and this is what we get:



Father



Daughter



We notice that transiting Saturn (shown in Cancer) aspects Mars, the fifth Lord of father by its third aspect. It fulfills the stipulation laid down. Jupiter, from its transiting position in Taurus, aspects Mars (the fifth lord) with its fifth aspect; and the fifth house Scorpio with its seventh aspect. The principle stands fully applied.

Shri K.N. Rao is now pioneering research in the field of validating simple replicable astrological laws. The first book in this field dealt with ascertaining if a person is the first born (eldest) child of his parents. The parameters were:-

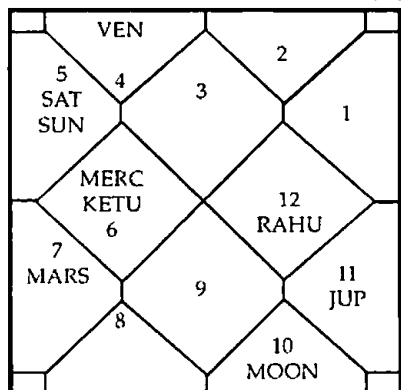
- Examine the 11th house/ lord from the Ascendent
- Examine the 11th house/ lord from Jupiter

If three or four out these four points are afflicted the person would be the eldest child of his parents. The results were astounding.

Astrology as Genetics astrology's ramifications are being explained hereunder through our genetic links.

FATHER

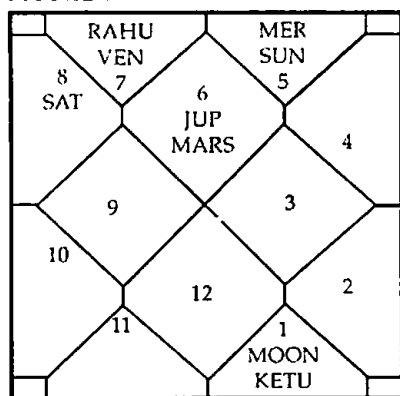
DOB: 26/8/1950 TOB: 1:49 Jabalpur



12 RAHU	1	2	3 LAGNA
11 JUP			4 VEN
10 MOON			5 SAT SUN
9	8	7 MARS	6 MERC KETU

MOTHER

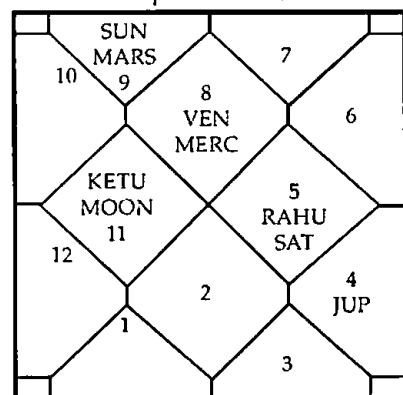
DOB: 14/9/1957 TOB: 7:35 Sahjahanpur



12	1 MOON KETU	2	3
11			4
10			5 SUN MER
9	8 SAT	7 RAHU VEN	6 JUP MARS LAGNA

POB: Vishakhapattanam (FIRST SON)

DOB: 02/1/1979 TOB: 4:15



12	1	2	3
11 MOON KETU			4 JUP
10			5 RAHU SAT
9 SUN MARS	8 VEN MERC LAGNA	7	6

If one tries to look at the ramifications, where Astrology can take one to, one is simply wonder stuck! There is no area of life

POB: Mumbai

(SECOND SON)

DOB: 19/12/1984 TOB: 7:20

11 MARS	VEN 10	KETU MERC 8	SAT MOON 7
12	9 JUP SUN	6	5
1	3	4	
2 RAHU			

12	1	2 RAHU	3
11 MARS			4
10 VEN			5
9 JUP SUN LAGNA	8 MERC KETU	7 SAT MOON	6

which Astrology cannot and does not touch ! We shall briefly understand the astrological links that exist between members of the same family through an example:

Here we have shown the horoscope of the father, mother and the two sons.

Look at the 5th lord (venus) of the father. It is in the lagna of the first son. The 5th lord (Saturn) of the mother aspects and disposes the moon of the first son. The 9th Lord (Moon) of the first Son, which represents the father, aspects the fifth lord (venus) of the father in the father's horoscope. The fourth lord (Saturn) of the first son, which represents his mother, is the 5th lord of the mother's horoscope and aspects her 5th house!

The second son should be seen from the seventh house since this is the 3rd house from the 5th house. In case of both the mother and the father, their 7th lord is Jupiter which is the lagna lord of the second son and is posited in his lagna! The second son's 9th lord, representing his father, is Sun. In the father's horoscope it is aspected by Jupiter, the 7th lord (and not the fifth lord). The fourth lord of the second son is Jupiter which is the 7th lord of mother's horoscope and aspects the 7th from the lagna. The linkage is uncannily very strong and is established without any difficulty. The modern medical science would need lot more information and perhaps quite some time too, besides some blood samples, from all the four persons to come to some definite conclusion which the Astrology did with three basic information viz. Date of Birth, Time of Birth and Place of Birth about the natives.



The Panchanga

Once one has entered the field of Astrology, it becomes imperative to have nodding acquaintances with the *Panchanga*.

Panchanga comprises of five (*Pancha*) limbs (*Anga*). These five are:-

- (a) *Vaar*: The seven week days. (Sunday to Saturday)
- (b) *Tithi*: The thirty lunar days. (*Pratipada* to *Purnima* or *Amavasya*)
- (c) *Nakshatra*: That constellation out of the the twenty-seven constellation where the Moon is. (From *Ashwini* to *Revati*)
- (d) *Karana*: Half of a *Tithi* (Total sixty in numbers out of which four are fixed and seven repeat eight times in a cyclic order)
- (e) *Yoga*: The twenty-seven auspicious/inauspicious conditions (From *Vishakumbha* to *Vaidhriti*), worked out by manipulating the longitudes of the Sun and the Moon.

SAMVATA

The *Panchanga*, on its front page indicates *Shri Vikrama Samvata* and *Shaka Samvata*. Let us understand the *Samvata* first.

We all understand the Gregorian calendar. We are now in year 2007 AD. This Calendar has 12 months from January to December. A similar calendar is followed by the Indian system where a year is called a *Samvatsara* which means one year. *Samvata* is the short form of *Samvatsara*. This is based on Sun's completion of one round of the ecliptic. First point of Aries is taken as a fixed reference point in the ecliptic. The interval

between two successive passages of the Sun at the first point of Aries denotes one year. *Samvatsara* is based on luni-solar year.

In the Indian system 60 *Samvatsara* exist. These are divided into 3 parts. Part I comprises 1 to 20 *Samvatsara* and is called *Brahma-Vimshatika*; 21 to 40 *Samvatsara* go to *Vishnu* and 41 to 60 are called *Rudra Vimshatika*. *Brahma* Creates in the first 20 *Samvatsara*, *Vishnu* nurtures in the next 20 *Samvatsaras* and *Rudra* cleans up in the last twenty *Samvatsaras*.

The Extra and the Expunged Months (*Adhika/Mala* and *Kshya masa*):

In Indian system, the seasons are according to the solar year where as the festivals are celebrated according to the lunar year. Lunar year has 354.37 solar days. In a Luni-solar year, which our *Samvata* are, difference is accounted for by adding a month called "*Mala Masa*" after the interval of every 2 or 3 years. This addition is not arbitrary but is done in accordance with a principle. The principle is that when two new moon days fall in the same solar month, there will be two lunar months in the name of that solar month. For example in the year 2004, Sun entered Cancer on 16 July at 08:26 hrs and Leo on 16 August at 16:48 hrs. In this month the new moons were on 17th July at 16:54 hrs and again on 16th August at 06:54 hrs. This resulted in two lunar months called *Shravana* (*Adhika* or *Mala*) and *Shravana* (*Shuddha*). *Adhika Masa* is also addressed as *Purushottma Masa*. Let us further understand the scheme of things. It is not that these two months i.e. the *Shuddha* and *Adhika Masa*, follow one after the other. The system is that at the time of commencement of the month, the first fortnight (which is the dark one) is known as the *Shuddha Masa*. Thereafter the *Adhika Masa* or the *Purushottma Masa* follows which continues in one go. It commences in the bright half and continues for one whole month after which again the bright half of *Shuddha Masa* begins. The sacred texts state that what ever *Punya* (good deeds like prayers, fasting, selfless service to others, charity etc.) is performed during *Purushottma masa*, the results are enjoyed forever. In *Bhavishtyottara Purana* Lord *Krishna* has stated that he is the cause of this month. Therefore, it is called as *Purushottma*. In the year

2007, after about 32 months and 16 days of the previous *Adhika Masa*, we have two *Jyestha Masa*. The *Shuddha Jyestha* begins on 3rd of May 2007. The first half of *Jyestha* (*Shuddha*) is over on 15th May, 2007. Thereafter *Adhika Jyestha* (*Shukla*) begins on 16th May, 2007. The next fortnight is also *Adhika Jyestha* (*Krishna*) which shall be over on 15th June, 2007. Thus, the whole *Purushottma Masa* is over in one go i.e. from 17th May 2007 to 15th June 2007. Of course, thereafter the *Shuddha Jyestha* (*Shukla*) begins on 16th June and is over on 30th June 2007; the cycle of next months continue. One remembers that *Amarnath yatra*, which is normally open for only one month, had to be extended to two months in the year 2004 as there were two lunar months of the same name. This continues till date for two months even though every year there would not be two *Shravana* months in the same year. As one may recollect, in the year 2006, there was a big uproar about non-formation of *Shiva-Lingam* since the cave was opened before the *Shravana* month. In fact the accusation was also hurled that an artificial *Lingam* was installed there. Therefore, one can very well appreciate the efficacy of *Adhika Masa* and *Kshya Masa* concept.

A companion of *Adhika masa* is a '*Kshya*' masa. '*Kshya*' means loss or perish. This occurs when two solar ingress (*Sankranti*) take place in the same Lunar month.

This well thought out integration of Lunar and Solar movement ensures that in every *Samvata* the festivals and seasons maintain their balance by occurring around the same time every year. On the other hand, in a totally lunar calendar, a festival like Id, preceded by the gruelling period Ramadan, can be in December one year and hot June in another year.

Vikrama Samvata commenced in the period of the great Indian king *Vikramaditya*. This is the date of his coronation. Its first day coincides with *Chaitra Shukla Pratipada*. This *Samvata* is 57 years older than the current Gregorian (Julian) calendar.

The Government of India, in a bid to standardize the Calendars, has accepted the "*Shaka*" *Samvata*. This started 135 years after the commencement of *Vikrama Samvata*. *Shaka Samvata* first day coincides with the Vernal equinox on 22nd March.

One can get *Shaka Samvata* by subtracting 135 years from

Vikrama Samvata or by subtracting 78 years from Gregorian (Julian) calendar.

Ayana, Ritu and Months

Ayana: *Ayana* would literally mean motion or movement. In the Indian *Panchanga* system the word *Ayana* has different connotation. It refers to the direction of motion of Sun. Sun has to travel between the tropic of Cancer and the tropic of Capricorn. Cancer is the North most point and Capricorn the South most point on the ecliptic. When sun commences to move in to Capricorn, though it continues to be in the Southern hemi-sphere, its journey begins towards the north. This is referred to as *Uttarayana* or the motion of Sun towards the north. In 2007 Sun does so on Jan 14 at 18:06 hrs. This is called *Makara Sankranti*. Similarly the Sun commenced the South ward move in 2006 by entering in to Cancer on July 16th at 20:39 hrs to usher in the *Dakshinayana*. Therefore, there are two *Ayana* namely – the *Uttarayana* and the *Dakshinayana*. *Uttarayana* is called the day of *devtas* (Gods) and *Dakshinayana* is the night for them.

Ritu: The literal meaning of *Ritu* would be the seasons. In *Vedic* times each *Ayana* was given 3 *Ritu* as under.

(a) *Uttarayana* - *Shishira* (winter), *Vasanta* (spring) and *Grishma* (summer)

(b) *Dakshinayana* - *Varsha* (Rains), *Sharata* (End of rains) and *Hemanta* (fall).

Further, each *Ritu* has two months as under:-

Uttarayana

- | | | |
|---------------------|---|---------------------------------|
| (a) <i>Shishira</i> | - | <i>Tapa</i> and <i>Tapasya</i> |
| (b) <i>Vasanta</i> | - | <i>Madhu</i> and <i>Madhava</i> |
| (c) <i>Grishma</i> | - | <i>Shukra</i> and <i>Shuchi</i> |

Dakshinayana

- | | | |
|--------------------|---|----------------------------------|
| (a) <i>Varsha</i> | - | <i>Nabha</i> and <i>Nabasya</i> |
| (b) <i>Sharata</i> | - | <i>Isha</i> and <i>Uja</i> |
| (c) <i>Hemanta</i> | - | <i>Saha</i> and <i>Sahasya</i> . |

Over a period of time a new method of reckoning of months was introduced. This named the month in accordance with the constellations. The constellation occupied by the Moon on the *Purnima Tithi* (full moon night) gave the month its name. *Chaitra* month meant that Moon on *Purnima* was in *Chitra* and *Shravana* meant that Moon was in *Shravana* constellation on the *Purnima Tithi*. These months are:

- | | |
|-----------------------|-------------------------|
| (a) <i>Chaitra</i> | (g) <i>Ashvina</i> |
| (b) <i>Baisakha</i> | (h) <i>Kartika</i> |
| (c) <i>Jyeshtha</i> | (i) <i>Margsheersha</i> |
| (d) <i>Ashadha</i> | (j) <i>Pausha</i> |
| (e) <i>Shravana</i> | (k) <i>Magha</i> |
| (f) <i>Bhadrapada</i> | (l) <i>Phalguna</i> . |

Raja (The King), Mantri (The Prime Minister) and other title holders for the year.

Raja of the year: The lord of the day of *Chaitra Shukla Pratipada* is designated as the "Raja" of that *Samvatsara*. He is also called the *Varshesha*. In *Vikrama Samvata* 2063 (2006 AD) the *Chaitra Shukla Pratipada* fell on Wednesday, the 29th March, at 15:45 hrs. However, the *Raja* is decided by the lord of that day on which the *Pratipada* prevails at the time of Sun rise. This happened on the next day i.e. the Thursday. *Varshesha* is, therefore, Jupiter. The predictive results of the *Varshesha* are also available in the *Panchanga*.

Mantri (The Prime Minister): The planet that rules the day on which Sun enters Aries (*Mesha Sankranti*) is the designated *Mantri*. In *Vikrama Samvata* 2063, the Sun entered *Mesha* (Aries) at 06:19 hrs on 14 April 2006, which was a Friday. The lord of that weekday is Venus who got the portfolio of *Mantri* for *Vikrama Samvata* 2063.

Sasyesha: *Sasya* means greeneries. Therefore, *Sasyesha* controls green crops. It is the lord of the day of *Karka* (Cancer) *Sankranti*-Sun's entry in Cancer. In 2006, the Sun entered Cancer on 16 July at 20:38 hrs, which was a Sunday. Therefore, the Sun got the portfolio of *Sasyesha*.

Durgesha: *Durga* means the fort. *Simha Sankranti* i.e. Sun's entry in Leo decides the *Durgesha*. In *Vikrama Samvata* 2063 *Simha Sankranti* was on 16 August, 2006 at 29:03 hrs, on a Wednesday. The time 29:03 hrs. should not confuse the readers. By the western system it would mean 05:03 hrs. on 17th August 2006 and the day would be Thursday. However, the time is before the sun rise, therefore the *Sankranti* shall be deemed to have occurred on the Wednesday. Therefore, Mercury gets to be the *Durgesha*.

Dhanesha : Sun's entry in Virgo decides the *Dhanesha*, the wealth giving lord.

Rasesha : Sun's entry in Libra decides the *Rasesha*, the lord of juicy fruits, sugarcane etc.

Dhaneysa : *Dhanya* refers to paddy crops Sun's entry in Sagittarius decides the *Dhaneysa*.

Nirasesha: The dry things, especially metals etc, are represented by *Nirasesha*. Sun's entry in Capricorn decides the *Nirasesha*.

Meghesha : The lord of the day on which Sun enters *Ardra Nakshatra* is called the *Meghesha*, i.e. the rain giving lord. We have dealt the rains in a separate chapter.

Yoga in Panchanga

Panchanga gives the details of *Sarvartha siddhi*, *Amrita siddhi*, *Ravi yoga*, *Dwi-Pushkara*, *Tri pushkara*, *Ravi Pushya* and *Guru Pushya Yoga*. These are useful in "Muhurta" delineation. These are tabulated in the next page (Table 1). *Muhurta* has been extensively covered by Shri KK Joshi in his book on the subject.

It is seen from this table that *Amrita Siddhi*, *Ravi Pushya* and *Guru Pushya* are specific *Sarvartha siddhi yoga*. It is further important to remember here that while as *Vaar* and *Nakshatra* combination gives rise to the wonderful *Amrita Siddhi yoga*, these are ruined and converted in to a malefic *Yoga* called *Madhusarpisha*. The same has been explained in the table 1. Let us assume that on a Sunday, the *Nakshatra* was *Hasta*. This is a combination for *Amrita Siddhi Yoga*. However, if on such an

Table 1: Sarvartha Siddhi Yoga

INDEX	WEEK DAY	NAKSHATRA	OTHER NAME	EXCEPTION	The Tithi when Amrita Siddhi turns in to a malefic Yoga
1	Sunday	Hasta*, Moola, UF, UA, UB, Pushya#, Ashlesha	*Amrita Siddhi #Ravi Pushya		Panchmi
2	Monday	Shravana, Rohini, Mrigashira*, Pushya, Anuradha	*Amrita Siddhi		Shasthi
3	Tuesday	Ashwini, UB, Kritika, Ashlesha*	*Amrita Siddhi	Construction of or entering in to a house	Saptami
4	Wednesday	Rohini, Anuradha*, Hasta, Kritika Mrigashira	*Amrita Siddhi		Ashtmi
5	Thursday	Revati, Anuradha, Ashwini, Punarvasu, Pushya*#	*Amrita Siddhi #Guru Pushya	Marriage	Navami
6	Friday	Revati* Anuradha, Ashwini, Punarvasu, Shravana,	*Amrita Siddhi		Dashmi
7	Saturday	Shravana, Swati, Rohini*	*Amrita Siddhi	Journey	Ekadashi

auspicious combination, the *Tithi* happens to be a *Panchmi* (of any *Paksha*), *Amrita Siddhi Yoga* is poisoned and turns in to the malefic *Madhusarpisha Yoga*. Similarly one can conclude that through *Pushya Nakshatra* and Thursday make a great combination of both *Amrita Siddhi* and *Guru Pushya*, but god forbid, if it turns out to be a *Navami* (of any *Paksha*), the whole edifice of goodness crumbles in to the ugly rubbles of *Madhusarpisha Yoga* (Honey turning in to poison).

Dwi-pushkara and Tri-pushkara yoga

These are beneficial *yogas*. They are formed by the combination of *Tithi*, *Vaar* and *Nakshatra*. The combination should be that of *Bhadra Tithi* (*Dwitiya*, *Saptami* or *Dwadshi*) falling on a malefic day i.e. Sunday, Tuesday or Saturday coinciding with Moon is *Dwipada* or *Tripada Nakshatra*. We are aware that each *Nakshatra* has four equal parts; each is called a '*Pada*' or a '*Charana*'. The literal meaning of both the words are the same i.e. foot. Thus each *Nakshatra* is a four footed system.

Those *Nakshatra* that have two *Pada* is one sign (*Rasi*) and the next two *Pada* in the next sign are called *Dwipada Nakshatra*. We have three such *Nakshatra* namely. *Mrigashira* (which has two *Pada* or *Charana* in Taurus and two in Gemini), *Chitra* (which has two in Virgo and two in Libra) and finally *Dhanishtha* (whose two *Charana* are in Capricorn and two in Aquarius).

The *Nakshatra* of Sun and Jupiter have one *Pada* (*Charana*) is one sign and the remaining three *Pada* (*Charana*) is the next sign. These 6 constellations of Sun and Jupiter are called *Tripada Nakshatra*. *Kritika*, *Uttara Phalguni* and *Uttara Ashada* are Sun's *Tripada* constellations whereas *Punarvasu*, *Vishakha* and *Poorva Bhadra-pada* are Jupiter's *Tripada Nakshatras*.

Ravi yoga: This *yoga* is formed when the Moon enters the 4th, 6th, 9th, 10th, 13th or 20th *Nakshatra* from the *Nakshatra* occupied by the Sun. This is a beneficial *yoga*.

The Marriage: The *Panchanga* has useful information about the traditional marriage preparations and the ceremonies. The *Panchanga* can tell us the period suitable for marriage and the best *Muhurta* in that suitable period for *saptapadi* (the seven steps

walked together by the couple). *Panchanga* also carry a ready reckoner for matching the horoscopes of the girl and the boy. Let us see them in some detail. The horoscope matching first.

In the northern part of India, Horoscopes are matched in an eight-fold examination. The eight parameters used is matching has been traditionally given the name "*Ashta-Koota*". These eight parameters, their broad meaning and their inter-se importance is as given in the table 2 below:-

Table 2

S.No.	Ashta Koot	Meanings	Points (Strength)
1.	Varna	Degree of mutual spiritual development	1
2.	Vashya	Natural mutual attraction	2
3.	Tara	Fortune or luck, one brings for the other	3
4.	Yoni	Mutual physical affinity	4
5.	Graha	Psychic and deep rooted	
	Maitri	affection for each other	5
6.	Gana	Temperamental compatibility	6
7.	Bhakoot	Overall mutual happiness	7
8.	Nadi	Biological and Physiological compatibility	8
		Total	36

In the scheme of these eight "*Koota*" the last three viz. the *Gana*, *Bhakoota* and *Nadi* account for 21 points. Their importance is evident and needs no stressing.

In every *Panchanga* a 'ready to' use table called "*Melapaka*" is given. In this table the *Janma Nakshatra* of the girl and the boy are to be matched and the resultant figure gives the matched numerical value out of 36 possible *guna* value. In today's world,

18 *Guna* are being passed fit for marriage. A 22 plus matching of the "*Guna*" heralds the commencement of excellence.

An extract of the '*Melapaka*' is given in table 3 :

Let us read it. For Boy we go to the right as his signs, the constellations and their "*Charana*" or "*Pada*" are progressed horizontally. For the girl we go down vertically as her *Rasi*, constellations and their "*Charana*" progress Vertically. For our example case we take the Boy's Moon at $1^{\circ}8'10''$. This makes his moon sign (*Rasi*) as Taurus and his *Janma Nakshatra* becomes *Kritika*. The Proposal to be matched has the girl whose Moon is at $10^{\circ}12'10''$. This puts her in moon sign Aquarius having the *Janma Nakshatra* "*Shatbishaj*". Now get to the *Melapaka*. Proceed horizontally to Taurus and then identify *Kritika*. In this column start moving vertically down till you reach *Shatbishaj* in Aquarius. You would notice 32II written there. This would mean the matching of 32 and a half *guna*. The two vertical lines next to 32 are a hangover of our past notation systems. In that system one vertical line (I) next to a numeral indicated 4 annas or $\frac{1}{4}$; the two (II) vertical lines indicated $\frac{1}{2}$ or eight annas; and three (III) Vertical line stood for three quarters or $\frac{3}{4}$ th or twelve annas.

In the *Melapaka* the lower figures indicate the '*Koota Dosha*' or the *Koota* which is not matching. For example if the girl had been born the Taurus *Rasi* and *Rohini Nakshatra* and the prospective groom had Aries as his moon sign and *Kritika* as the *Janma Nakshatra*, the *Melapaka* shows the *guna* matching entry as 11/341. Meaning thereby that only eleven out of thirty six *guna* are matching and the '*Koota*' indicated by notations 3,4 and 1 are not matching. As would be seen from the table, 3 stands for *Nadi Dosha*, 4 means *Dwi-Dwadasha* (2/12) *Dosha* and 1 stands for *Gana Dosha*. If one finds 2, 5 or 6 written instead of 3 or 4 or 1, their respective meanings are *Yoni*, *Nava-panchama* and *Bhakoota* (6/8) *Dosha*. In some places "0" is written. This means that though the *Guna* are matching but the order of the *Nakshatra* has the bride's *Nakshatra* preceding the *Nakshatra* of the Groom. This is called "*Stree dura*" *Dosha*. The theory is that the Grooms' *Nakshatra* should be minimum 9 *Nakshatra* away from the bride's *Nakshatra*.

Table 3 'Melapaka'

Boy →			Aries			Taurus				Aquarius			Pisces			
Girl ↓	Charan		4	4	1	3	4	2		2	4	3	1	4	4	
		Nak	Ash	Bha	Kri	Kri	Roh	Mri	.....	Dha	Shat	P.Bh	P.Bh	U.Bh	Rev	← ↓ Nak
Aries	4	Ash	28 3	33 0	28||	18|| 4	21|| -4	22|| -4	.....	20	15 3	16 3	14|| 34	24|| +4	26|| +4	Ash
	4	Bha	34	28 3	29 01	19 041	21|| -4	14|| 34	.....	10 132	20 -1	24 -2	21|| 24+	17|| +34	26|| +4	Bha
	1	Kri	27||	29 1	28 3	18 34	10 1340	16|| 4	.....	25	27	19 1	17|| 14	19|| 14	11|| 34	Kri
Taurus	3	Kri	18|| -4	20 14	19 34	28 3	20 013	26||	.....	29||	31||	23|| 1	20 1	22 1	14 3	Kri
	4	Roh	23|| -4	23|| 4	11 341	20 31	28 3	36 0	.....	24|| -1	24|| -1	30||	27	27	19 3	Roh
	2	Mri	23|| -4	14|| 34	18|| -4	27||	35	28 3	.....	19 3	27	29||	26	18 3	27	Mri
	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
	-	-	-	-	-	-	-	-	-	-	-	-	-	-	

Table 3 (contd.) 'Melapaka'

Aqu.	2	Dha	20	11	26	30II	27	19	.....	28	33	28II	18	7	14	Dha
				132			1	3		3	0	1	14	134	42	
	4	Sat 3	15 1	21	28	32II	25II 1	27	.....	33	28 3	19 0	811 0	17 14	16 4	Sat
	3	P.Bh.	18 3	25 +2	20 -1	24II -1	31II	31II	.....	28II -1	19 13	28 3	17II 34	22II 04	20 42	P.Bh.
Pisces	1	P.Bh.	14II 34	21II +24	16II -14	19 1	26	26	.....	17 14	7II 134	16II 34	28II 3	33 0	30II +2	P.Bh.
	4	U.Bh.	24II +4	16II 34	18II -14	21 1	26	18 3	.....	6 134	16 14	21II 4	33 3	28 3	35 0	U.Bh.
	4	Rev.	25 +4	24II +4	11II 34	14 3	17 3	26	.....	14 42	16 4	18 42	29II +2	34	28 3	Rev.
			Ash.	Bha	Kri	Kri	Roh	Mri		Dha	Sat	P.Bh.	P.Bh.	U.Bh.	Rev.	

One also finds (–) and (+) signs. The (–) sign indicates that the *Dosha* is there but may be condoned or over looked. The (+) sign denotes that the *Dosha* is serious.

The Possible days of marriage:

After having matched the horoscopes; we shall look for options for appropriate day of marriage. This is done on the basis of 'Tribala Shuddhi' (the three pronged purity).

Tribala Shuddhi

1. *Chandra Bala* : The transit Moon should not be in 4/8/12 houses from the natal moons of the bride and the bride groom. Moon is considered "Shuddha" in other houses.

2. *Surya Bala* : Sun, like the Moon is avoidable in 4/8/12 houses from the natal moon. Sun is weak in houses 1, 2, 5, 7, and 9 from natal Moon and can be strengthened by prayers.

3. *Guru Bala* : Jupiter is considered weak if in bride's horoscope it is in the 1, 3, 4, 6, 8, 10, 12 houses from her natal moon. If becomes happy after prayers. (पूज्य गुरु). These are given in the *Panchanga*. From the table of 'Tribala Shuddhi' in *Panchanga*, one would notice following days suitable in the month of January 2007 for the boy of Taurus Rashi - 14, 15, 20, 23, 28 and 29th. Similarly, for the girl of Aquarius, the clear dates are 14, 15, 20 and 23rd January. Let us select the 23rd January 2007 as the date for marriage. Now we shall work out the *Muhurta* for marriage on that date. This is also done through a ready reckoner from *Panchanga*.

We now go to our reading of the *Muhurta* for marriages-*Panchanga* indicate *shubha* and *ashubha Muhurta*. We should, obviously choose a *shubha Muhurta*. Take the current *Panchanga*. *Vishwa Vijay Panchanga* of *Vikrama Samvata* 2063 (year 2006-2007). In 2007, 23rd January is Tuesday, the *Tithi* is *Panchmi* of *Shukla Paksha*. On this day the notation is उ.षा. ॥॥॥॥॥ ल.गो. It means that out of ten possible "Dosha" for marriage, only one is present. The notation is being deciphered.

First उ.षा- : This denotes the appropriate constellation (*Nakshatra*) on this day for marriage. It is "Uttara Bhadra Pada"

Second : The 'S' and 'I' depict the existence or non-existence of a "Dosha". 'S' stands for the existence of the *Dosha* where as 'I' indicates clearance as this "Dosha" does not exist.

There are 10 possible 'Dosha' for any marriage *Muhurta*. Unlike *Koota* matching, where a differential strength of matching or non-matching exists, here each *Dosha* is equally potent. For an ideal marriage *Muhurta* there should be no *Dosha*. However, that is a very rare possibility and a *Muhurta* having up to four *Dosha* can be accepted. These ten *Dosha* are always taken in the order as given below :

1. *Latta* 2. *Pata* 3. *Yuti* 4. *Vedha* 5. *Jamitra* 6. *Mrityubana* 7. *Ekargala* 8. *Upgraha* 9. *Kranti Samya* & 10. *Dagdha Tithi*.

Now the notation on 23rd January 2007 indicates ३.॥. ॥॥॥॥॥॥॥॥
३.॥. This means that the first six *Dosha* i.e. 1. *Latta* , 2. *Pata* 3. *Yuti* 4. *Vedha* 5. *Jamitra* and 6. *Mrityubana* *Dosha* do not exist. Nor do the last three *Dosha* viz. 8. *Upgraha* 9. *Kranti Samya* and 10. *Dagdha Tithi* exit. The only *Dosha*, indicated by 'S', *Dosha* no. 7, i.e. *Ekargala* is present.

We need to know here is that in *Bhartiya Vidya Bhawan Shri KN Rao* is often quoted that *Devrishhi Narada* - who is one of the "Parvartaka" of *Jyotisha*, kept looking for a totally pure *Muhurta* and he is still looking for it!

The notation ३.॥. indicates that the suitable 'Lagna' is "Go-dhuli" which literally means, the dust from the hoof of the returning cows after grazing in the forest, i.e. the evening, before the sunset or the dusk.

Mangli – Mangal Dosha

'Mangli' is a term that is used in marriage matching. This term to the uninitiated means something that is sinister and havoc creator. Now that the readers are learning astrology it is but right to understand this term so that its damage potential can be gauged and explained to the parents/ boy or the girl.

Firstly what is *Mangli* ? Conventionally it is stated that any person having Mars in the houses: 1, 2, 4, 7, 8 and 12 from the Ascendent (*Lagna*) or the Moon is *Mangali*. Secondly, what is the effect of Mars in these houses ? Mars is considered to be a malefic

planet. Mars has 3 aspects. The aspects are the 4th, 7th and the 8th. The result of Mars being in any of the 'Mangal Dosha' producing houses is tabulated in table 4.

Mars in each of the twelve ascendants has different lordships. The likely effect of Mars in each of these ascendants along with the effect on each houses that it aspects is tabulated in table 5.

The antidotes:

Mangal Dosha is nullified by the following antidotes:

- (a) *Dosha Samya*: A 'Mangli' horoscope is matched with another person having the same *dosha*. If the male has Mars in the 4th house it can be matched with Mars or any other malefic like Saturn or Rahu in the 4th house in the female horoscope.
- (b) 28 Years: It is widely believed that marriage gets delayed till 28th year due to this *Dosha*. The effect of *dosha* lessens after the completion of 28th year.
- (c) Mars in Aries in the 1st house, in Sagittarius in the 12th house, In the 4th house in Scorpio, in the 7th house in Capricorn and in Aquarius in the 8th house causes no *dosha*.
- (d) Saturn placed in *Mangal Dosha* houses effectively counters the *dosha*. The houses are 1, 2, 4, 7, 8 and 12th.
- (e) A debilitated, combust or retrograde Mars causes no *dosha*.
- (f) A strong Jupiter or Venus in the 1st or 7th houses nullifies the *dosha*.
- (g) Mars in conjunction with Jupiter or Moon loses its Venom.
- (h) Rahu and Mars conjunct in a *Kendra* nullify this *Dosha*.
- (i) In the horoscope of a Girl placement of *Lagna Lord* in the 7th house or *Rashish* in the 7th house from Moon lends stability in Married life, subduing the effects of Mangal Dosha.
- (j) In *Ashtakoot* matching 30 points or more permit one to ignore this *dosha*.
- (k) Mars placed in his own signs – Scorpio and Aries and in the *rashi* of its exaltation – Capricorn removes this *dosha*.
- (l) Mars in Leo does not cause *Mangal Dosha*.

Table 4

Placement of Mars		Mars 4th Aspect		Mars 7th Aspect		Mars 8th Aspect	
House	Effect	House	Effect	House	Effect	House	Effect
Asc.	on the body	4th	Happiness of family	7th	On Marital life	8th	Longevity of marriage
2nd	on the family (Longevity of spouse)	5th	on children	8th	Longevity of Marriage	9th	on Fate and Dharma
4th	Happiness of family	7th	on Marital life	10th	On the Karmas	11th	on gains
7th	Marital life	10th	On the Karmas	Lagna	Bodily felicity	2nd	on family
8th	Longevity of Marital Life	11th	on gains	2nd	On family and longevity of spouse	3rd	on efforts
12th	Bedroom felicity	3rd	on efforts	6th	Accident proneness	7th	on marital life

Table 5

Sign of Asc.	Aries	Taurus	Gemini	Cancer	Leo	Virgo	Libra	Scorpio	Sagi.	Capri.	Aqu.	Pisces
Mars Lordship	1st 8th	7th 12th	6th 11th	5th 10th	4th 9th	3rd 8th	7th 2nd	6th 1st	5th 12th	4th 11th	3rd 10th	2nd 9th
Benefic/ Malefic/ Marak/ Neutral effect	Benefic with benefic	Maraka	Malefic	Benefic and Yog Karaka	Benefic	Malefic	Malefic	Neutral	Benefic	Malefic	Malefic	Benefic
Mangal Dosha is more if Mars is in	2nd house	Asc.	Asc. 4th 7th	8th	No effect	Asc. 2nd 4th 7th	Asc. 12th	2nd 8th	Asc. 4th 7th	2nd 12th	Asc. 2nd	Asc. 4th 7th 12th

It is worth noting that *Mangal Dosha* is considered to be also present when one takes Venus as *Lagna* and in the Navamsha also. Therefore, *Mangal dosha* will be found in most of the horoscopes. Added to this is the fact that any malefic planet in these houses is equally capable of causing disturbances to the married life. The malefic planets are the Sun, Saturn, Rahu and Ketu. The combined effect of these four malefics plus Mars has been studied. The malefic effect has been quantified and is tabulated in table A, below:

Table A: Dosha Points given by Dr. B.V. Raman

	Awastha	In Houses 1st, 7th and 8th			In Houses 2nd, 4th and 12th		
		Mars	Sat, Rahu, Ketu	Sun	Mars	Sat, Rahu, Ketu	Sun
1	Exalted	50	37.50	25	25	18.75	12.50
2	Own House	60	45.00	30	30	22.50	15.00
3	Friend	70	52.50	35	35	26.25	17.50
4	Neutral	80	60.00	40	40	30.00	20.00
5	Enemy	90	67.50	45	45	33.75	22.50
6	Debilitated	100	75.00	50	50	37.50	25.00

Mangal Dosha is a common phenomenon and does not cause the problems that are ascribed to it. Careful matching solves most of the problems associated with this *Dosha*.

Table of Ascendants from Panchanga

A very useful part of *Panchanga* is the tables of the beginning of different Ascendants on a particular day.

We know that 12 Ascendants, each conforming to the signs from Aries to Pisces, needs to rise, in 24 hrs, on the eastern horizon. This leads us to give approximately two hours to each sign in 24 hour period from one sunrise to the next. This is erroneous. Each *Rasi* is of 30° but due to the 23½° tilt of the earth on its axis the signs even at equator take different time spans to rise. On the equator Aries, Virgo, Libra, and Pisces rise in 279 'pala' (1hr 52 min approx) Taurus, Leo, Scorpio and Aquarius rise in 299 *pala* (2hrs approx) and Gemini, Cancer, Sagittarius and Capricorn take 332 *pala* (2 hrs 9 min) to rise. This time changes as we keep progressing towards the poles. At the latitude

of 60°N00 Pisces would rise in 28 minutes only where as Cancer or Sagittarius would take 2 hrs 36min.

The significant point to note here is that at fixed Latitude or in other words in a particular town, a sign would take the same time to rise year after year. For example Aries takes 1hr 36 min to rise in Delhi, which is true for all seasons and all times. Aries would rise with the Sun in April in 1 hr 36min. Aries would, in October rise on the eastern horizon at Sun set as the Sun would be is Libra but again its time taken would be 1hr 36 min. A comprehensive table can be prepared which can also give relevant corrections for other towns. At the end of the book, one such ready reckner table has been appended.

Other information in Panchanga

A *Panchanga* also gives the planetary positions at 05:30 IST besides the *Tithi*, *Vaar*, *Nakshatra*, *Karana* and the *yoga*, the five constituents of a *Panchanga*. The *Panchanga* provides information about Sunrise, Sunset, Moon rise\set, different important occasions and festivals etc. In fact this is an excellent and faithful companion for any sincere Astrologer.

A unique method of working out the *Vaar* for any given date. It will be appropriate here to give an easy, useful method to know the day (*Vaar*) of any given date. This method was explained by a polite, humble, but outstanding astrologer Shri Bhairava Jha, of Bihar.

First see the table :

Month Constants

Month	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec
Non-leap year	1	4	4	0	2	5	0	3	6	1	4	6
Leap year	0	3	3	0	2	5	0	3	6	1	4	6

The above mentioned table is divided in to two sections viz. the non-leap year and the leap year. Let us take up an example in which we shall work out the day (*Vaar*) of 15th August 1947. 1947 is a non-leap year. Therefore, the upper table shall be used. The

value ascribed to the Month August is 3. We shall now work out the *Vaar* on 15th August 1947 in a step by step manner.

- Step 1: Look at the last two digits of the year first. The last two digits of the year 1947 are 47. We shall call this as 'A'.
- Step 2: Divide this number by 4 and find out the quotient. When we divide 47 by 4, the quotient is 11. We shall call this as 'B'.
- Step 3: Add 'A' and 'B'. In the given example it would be $47 + 11 = 58$. We shall call this as 'C'.
- Step 4: Add the calendar date to 'C'. In the given example, the date is 15th. Therefore the new total shall be $58 + 15 = 73$. We shall call it 'D'.
- Step 5: Add the value for the month as ascribed in the table above to 'D'. As we have already seen, this is 3. $3 + 'D' = 3 + 73 = 76$. We shall call it 'E'.
- Step 6: Divide 'E' by 7. The remainder shall be the day or the *Vaar* in case we consider 1, 2, 3, 4, 5, 6 and 7 as Sunday, Monday, Tuesday, Wednesday, Thursday, Friday and Saturday respectively. The remainder would be 6, when we divide 76 by 7. Therefore, on the 15th August 1947, the *Vaar* was Friday.

In case of Leap year, all the steps are the same. Only difference is that the value for the month shall be adopted for the leap year. We shall understand it through another example. Let us work out the *Vaar* for 15th March 1996. We shall take 96 first (the last two digits for the year) and divide the same by 4. The quotient is 21 on to which we add the last two digits of the year. The total works out to be $21 + 96 = 117$. Now we add the calendar date i.e. 15 to 117. The total is 132. From the table above, add 3 for March (leap year) to 132. The new total is 135. Divide this by 7. The remainder is 2 i.e. Monday. Therefore, on 15th March 1996, the *Vaar* was Monday.

For the 21st Century, the method remains the same with a slight modification that the last two digits are to be considered with a base of 100 i.e. we take year 2000 as 100. Therefore, the

last digits for 2007 shall be 107 as 'A'. Let us work out the *Vaar* for 1st January 2007.

- Step 1: Here 'A' shall be 107 since the base year 2000 is 100.
- Step 2: Divide this number by 4 and find out the quotient. When we divide 107 by 4, the quotient is 26. We shall call this as 'B'.
- Step 3: Add 'A' and 'B'. in the given example it would be $107 + 26 = 133$. We shall call this as 'C'.
- Step 4: Add the calendar date to 'C'. In the given example, the date is 1st. Therefore the new total shall be $133 + 1 = 134$. We shall call it 'D'.
- Step 5: Add the value for the month January as ascribed in the table above for the non – leap year to 'D'. As we have already seen, this is 1. $1 + 'D' = 1 + 134 = 135$. We shall call it 'E'.
- Step 6: Divide 'E' by 7. The remainder is 2. Therefore, Monday is the day or the *Vaar* on 1st January 2007.

Sri Bhairava Jha gives an interesting method to approximately find out the *Nakshatra* in case the *Hindu* month and the *Tithi* is known. This is overwhelmingly simple. According to this theory, the counting shall be done from *Kartika*. Therefore, *Kritika*, *Margshirsha*, *Pushya*, *Magha*, *Phalguni*, *Chaitra*, *Vaishakha*, *Jyestha*, *Ashada*, *Shravana*, *Bhadra Pada* and *Ashwina* shall be addressed as 1,2,3,4,5,6,7,8,9,10,11 and 12 respectively. We have to find out the distance of the *Hindu* month from *Kritika*. The next set of information required would be about the *Tithi*. We consider *Krishna Paksha Pratipada* as 1. Thus *Amavasya* and *Purnima* would be 15 and 30 respectively. Let us work out the *Nakshatra* for 22nd October 2007 i.e. *Ashwina Shukla Pratipada*. *Ashwina* is 11 months away from *Kritika*. Multiply this with 2. The result is 22. Now add the number of *Tithi* to this value. The *Tithi* is *Shukla Ekadashi* i.e. 26. Therefore the result is $22 + 26 = 48$. Reduce the multiples of 27 from this value. The remainder shall give the number of *Nakshatra* elapsed. Here, when we subtract 27 from 48, the

remainder is 21. Therefore on that day the moon should be in the 22nd *Nakshatra* i.e. *Shravana*. However, from the *Panchanga* it appears that the *Nakshatra* running on that day was *Shatbishaj*. Thus there are very small errors in this method.



Casting of Horoscope by Modern Method

Introduction

1. First requirement for casting of horoscope is to determine the ascendant (Lagna) which is the rising sign on the Eastern Horizon at the time of occurrence of any event (in this case birth). Due to rotation of the Earth on its axis once during 24 Hrs approximately, all the twelve Zodiac signs get a chance to rise at some point of time. The exact degree of the Zodiac, at which the sign is rising, is required to be known. The rising degree is dependant on the Sidereal Time (ST). ST is the true time of complete revolution of a planet around the Sun with reference to a fixed distant star.
2. For the purpose of calculation of relevant data, the following will be required (use of *Chitrapaksha Ayanamsha* is recommended):-
 - (a) Lahiri's Indian Ephemeris for the relevant years.
 - (b) Lahiri's Table of Ascendants

Steps for calculation of ascendants from Table of Ascendants

3. Sidereal Time (ST) for Northern Latitudes
 - (i) Table I give ST at 12 hrs Noon local mean time for different days of the year for $82^{\circ}E30'$ longitude for the year 1900 AD.
 - (ii) (Year correction) Table II gives correction to be applied for different years. Note the signs + / - carefully. (Table II (a) gives corrections for older centuries as well).

- (iii) (Longitude correction) Next correction to be applied for localities based on longitudinal difference. Pages 100 - 111 at the end of the Table of Ascendants, gives correction to Indian sidereal Time of Principal cities in the relevant column. Again sign must be appropriately applied. The result so obtained, called 'A' is the ST for the relevant data and place of birth at 12 hrs noon LMT.
- (iv) Work out the Time of birth (based on 24 hrs system and not AM / PM) in IST / ZST. Apply LMT correction, given under relevant column against each place of birth, at the end.
- (v) Find difference of this LMT from 12 hrs noon i.e. if before noon, deduct time from 12 and if afternoon deduct 12 from this LMT and get TI (Time Interval) .
- (vi) From Table IV page 5, apply correction to this TI and get the result of increased TI Called 'B'.
- (vii) If TOB is afternoon then add B to A ($A+B$) and if before noon then $A - B$. The result will be ST of birth.
- (viii) Calculate the ascendant from relevant page as per latitude (pages 9-79).
- (ix) To this ascendant apply *Ayanamsha* correction from pages 6 and 7. Result is the exact longitude of *Lagna*.

4. Calculation of Ascendant for Southern Latitudes

- (i) To the Sidereal Time calculated for Northern Latitude at step VII above apply $+ / - 12$ hrs to the ST.
- (ii) Treating this as the new ST calculate ascendant as per step VIII above and apply *Ayanamsha* correction.
- (iii) Add / subtract 6 signs (i.e. 18:00 hrs) to the result above to get Ascendant for a place in Southern Latitude.

Calculation of longitudes of planets

- 5. From Table of daily planetary longitude in the Ephemeris for each month at 05:30 IST, note the longitude of each planet.
- 6. Note daily motion for each i.e. motion in 24 hrs. from Ephemeris itself.

7. Calculate motion for the duration elapsed between TOB and 05:30 for day of birth.
8. Add this interpolated proportional motion to that obtained from tables at 05:30, get exact longitude for each planet which is same for both northern and southern latitude.
9. Any planet if found (except Rahu and Ketu which are always in retrograde motion) in retrograde motion, Suffi- it by 'R'.
10. Last step is to draw the horoscope with signs, planets and their longitude.

ILLUSTRATIONS OF CASTING OF HOROSCOPES

The following illustrations are given :-

1. *Nirayana* horoscope of a native born in Jabalpur on 26 January 2007 at 17:58 IST.
2. *Nirayana* horoscope of a native born at Calcutta (Alipur) on 18 February 2007 at 23:54 IST. (Note change of date and time here).
3. *Nirayana* horoscope of a native born in a Foreign City OTTAWA (Canada) on 9 March 2007 at 21:35 ZST.
4. *Nirayana* Horoscope of a native born in southern latitude in Johannesburg (South Africa) on 23 March 2007 at 10:00 ZST.

Illustration 1: To cast horoscope of native born in Jabalpur**Data :** TOB 17:58 IST on 26 January 2007

Latitude: 23° N 09'

Longitude: 79° E 57'

ST Correction for Jabalpur

(+) 02 s

Ayanamsha correction for 2007

(-) 58'

LMT Correction for Jabalpur

(-) 10m 12 s

Correction for 2007

(+) 12s

Solution

	h	m	s
1. ST at 12 LMT at 82° E 30m on 26 January 1900	20	20	22
2. Correction for year 2007	+		12.
3. Correction place Delhi	+		02
4. ST at 12 noon LMT at 79° E 57' on 26 January 2007	20	20	36 'A'
5. Time of birth IST	17	58	00
6. LMT correction	-	10	12
7. LMT at birth	17	47	48
	-12		
8. Difference from noon	05	47	48
9. Correction to increase TI (Table IV)			+49 +08
10. Corrected TI	05	48	45 'B'
	20	20	36
11. ST of birth (A+B)	26	09	21
	-24	00	00
	02	09	21
12. Ascendant from p 37 for 2 hrs 8 min. for another 1min. 21sec.	3 ^s	14 ⁰	41' + 18'
13. Ayanamsha correction for 2007	-	58'	
14. Ascendant or Lagna	3 ^s	14 ⁰	01'

CALCULATION OF PLANETARY POSITIONS

ILLUSTRATION-I

TOB 17:58 IST; difference from 05:30 = 12:48 = 748 minutes
divided by 1440 minutes (24 hrs); $748 / 1440 = 0.519$

Factor to be applied to daily motion = 0.519

	Sun	Moon	Mars	Merc	Jup	Ven	Sat(R)	Rahu	Ketu
AT 05:30 26/1/2007	9°11'41"	0°12'13"	8°12'47"	9°24'6"	7°19'40"	10°03'22"	3°28'56"	10°22'58.8"	4°22'58.8"
In 24 hrs	61"	13°57'	44"	1°41'	10'	1°15'	-5'	-51"	-51"
Motion in 748 minutes (apply factor)	31.69 31°41"	434.77 7°14'46"	22°51'	52°28'	5	39'	(-)3'	(-)26"	(-)26"
Position at 17:58 26/1/2007	9°12'12°41"	0°19'27°46"	8°13'10"	9°24'58°28"	7°19'40"	10°04'11"	3°28'53"	10°22'57"	4°22'57"

Illustration 2: To cast horoscope of native born in Kolkatta

Data : TOB 23:54 IST on 18 Feb 2007; Difference from 5:30 a.m. = 1104 minutes.

Latitude 22° N 32'

Longitude 88° E 20'

ST Correction for Kolkatta (-) 4s

Ayanamsha correction for 2007 (-) 58'

LMT Correction for Kolkatta (+) 23m 20 s

ST Correction for 2007 (+) 12s

Solution h m s

1. ST at 12 noon LMT at 82° E 30'
on 19 Feb 1900

21 : 55 : 00

2. Correction for year 2007

+ . 12

3. Correction place Kolkatta

- 04

4. ST at 12 noon LMT at 88° E 20'
on 19 Feb 2003

'A' 21 : 55 : 08

5. Time of birth IST 18 Feb 2007

23 : 54 : 00

6. LMT Correction

+ 23 : 20

7. LMT at birth Next day i.e. 19Feb 2007	24: 17: 20 0 : 17 : 20-x
8. Difference from noon; since TI is before noon 12-'X'	=11 : 42 : 40
9. Correction to increase TI (Table IV)	+0 : 1 : 55
10. Corrected TI	'B' 11 : 44 : 35
11. ST of birth (A - B)	A - B =10 : 10 : 33
12. Ascendant from p 36 for 10 hrs 8 min. for additional 2min 33 sec	7 ^s 2 ^o 58' 00" + 33' 47" 7 ^s 3 ^o 31' 47"
13. Ayanamsha correction for 2007	- 55'
14. Ascendant or Lagna (Scorpio 2 ^o 20')	7 ^s 2 ^o 36' 47"

ILLUSTRATION-II

	Sun	Moon	Mars	Merc	Jup	Ven	Sat(R)	Rahu	Ketu
AT 05:30 18.2.2007	10°4'59'4"	10°9'25'02"	8°29'57"	10°15'1"	7°22'34"	11°1'55"	3°27'06"	10°22'11"	4°22'11"
In 24 hrs	60.33"	14°48'03"	45'	1°42'	8'	1°15'	(-)5'	(-)16"	-16"
Motion in 0.767 1104 minutes (apply factor)	46°25"	10°44'37"	34'30"	1°18'12"	6'	57°30"	(-)4'	(-)12"	-12"
Position at 17:58 18/2/2007	10°5°47'	10°15'43'41"	9°0'31'30"	10°16'19'12"	7°22'30"	11°2'52"	3°27'2"	10°22'11"	4°22'11"

Illustration 3 to cast horoscope of native born in OTTAWA (Canada)

Data : TOB 21:35 ZST on 09 Mar 2007

Latitude 45° N 24'

Longitude 75° W 43'

ST Correction for the place (+)1m44s

Ayanamsha correction for the
year 2007 (-)58'

LMT Correction -2m 52 s

ST Correction for Ottawa +12s

IST from ZST +10 hrs 30 minutes

TOB in India = 21:35+10:30 = 32:05 = 8:05 a.m. next day i.e. 10.3.2007

Solution

		h	m	s
1. ST at 12 noon LMT at 82° E 30'				
on 9 Mar 1900		23 :	05 :	58
2. Correction for year 2007		+		12
3. Correction place OTTAWA (Canada)		+	01	44
4. ST at 12 noon LMT at 75° W 43'				
on 09 Mar 03	'A'	23 :	07 :	54
5. Time of birth ZST 9 Mar 2007		21 :	35 :	00
6. LMT Correction		-	02 :	52
7. LMT at birth		21 :	32 :	08
8. Difference from noon		-12:		
Time interval afternoon		09 :	32 :	08
9. Correction to increase TI (Table IV)		+0 :	1 :	34
10. Corrected TI	'B'	09 :	33 :	42
11. ST of birth (A + B)		32 :	41 :	36
		-24 :		
		08 :	41 :	36
12. Ascendant from p 66 for 08 hrs 40 min.		6 ^S 7°	17'	00
for 1m 38sec	+		18'	00
		6 ^S 7°	35'	00
13. Ayanamsha correction for 2003	-		58'	00
14. Ascendant or Lagna		6 ^S 6°	37'	00

i.e. Libra 6° 37'

ILLUSTRATION-III

TOB 21:35 ZST or 08:05 10 Mar 07 IST difference from 0530 = 155 mins; factor = 155/1440 = 0.108

	Sun	Moon	Mars	Merc	Jup	Ven	Sat(R)	Rahu	Ketu
At 05.30 10/3/2007	10°25'418"	7°0'42.08"	9°15'06"	10°1'37"	7°24'42"	11°26'26"	3°25'37"	10°22'9.52"	4°22'9.52"
In 24 hrs	59'57"	12'7.33"	46"	0°14"	5"	1°13"	(-)14"	(-)12"	(-)12"
Motion in 155 minutes (factor 0.108)	6'28"	1°18'35"	5"	1'31"	32"	7'53"	(-)26"	0"	0"
Position at 21:35 10/3/2007	10°25'10'46"	7°2'0'43"	9°15'11"	10°1'35'29"	7°24'42'32"	11°26'33'53"	3°25'36"	10°22'9'52"	4°22'9'52"

Illustration 4 to cast horoscope of native born in Johannesburg (South Africa)

Data : TOB 10:00 ZST on 23 Mar 2007 Southern Latitude

Latitude	26° S 15'
Longitude	28° E
ST Correction	(+) 36s
Ayanamsha correction	-58'
LMT Correction	(-) 8m
Correction for 2007	(+) 12
IST from ZST	(+) 3 hrs 30 minutes

Solution

h m s

1. ST at 12 noon LMT at 82° E 30m
on 23 Mar 1900

0 : 01 : 10

2. Correction for year 2007

+ 12

3. Correction place Johannesburg

+ 36

4. ST at 12 noon LMT at 28° E
on 23 Mar 07

0 : 01 : 58

+ 24

'A' 24 : 01 : 58

5. Time of birth ZST 23 Mar 2007

10 : 00 : 00

6. LMT Correction

- 08 : 00

7. LMT at birth

09 : 52 : 00

8. Difference from noon

(12:00:00 - 09:52:00)

Time interval before noon	02 : 08 : 00
9. Correction to increase T1 (Table IV)	+0 : 0 : 21
10. Corrected T1	'B' 02 : 08 : 21
11. ST of birth (A - B)	24 : 01 : 58
	-02 : 08 : 21
	21 : 53 : 37
being in southern zone add or subtract 12 hrs	- 12
	09 : 53 : 37
12. Ascendant from p 44 for 09 hrs 52'	6 ⁵ 28 ⁰ 05' 00
(for lat 26° N 30') for 1m 37sec +	22' 00
	6 ⁵ 28 ⁰ 27' 00
13. For latitude 26° North from page 43	6 ^S 28 ⁰ 44'
14. For latitude 26°15' by interpolation	= 6 ^S 28 ⁰ 36'
15. Ayanamsha correction for 2007	- 58'
	6 ^S 27 ⁰ 38'
16. For southern zone	
Ascendant or Lagna	- 6 ^S
Aries 27°41'	0 ^S 27 ⁰ 38'

ILLUSTRATION - IV

TOB 1000 hrs 23 Mar 2007 ZST + IST Correction 3.30 = TOB 13.30 IST

Difference from 0530 = 8 hrs or 480 minutes

Factor to be applied 480 / 1440 = 0.333

	Sun	Moon	Mars	Merc	Jup	Ven	Sal(R)	Rahu	Ketu
AT 05:30 23.3.2007	11°8'12"	1°2'22"12"	9°25'02"	10°10'20"	7°25'31"	01°12'10"	3°24'53"	10°22'6"49"	4°22'6"49"
In 24 hrs-	59°33"	14°16'36"	44'	1°04'	11'	1°12'	(-)4	(-)1°37'	(-)1°37'
Motion in 480 minutes (factor 0.333)	19°51"	4°45'32"	14°40"	21°20"	3°40"	24'	(-)1'	0	0
Position at 13:30 23/3/2007	11°8'21"12"	1°7'7"44"	9°25°16'44"	10°10'41"20"	7°25'34"	0°12'34"	3°24'52"	10°22'6"49"	4°22'6"49"

Casting Horoscope by Traditional Method

Casting of horoscope by traditional method may appear to be obsolete at present but the ingenuity displayed by the seers and their power to relate time and distance in unique manner is still a matter of awe and respect.

Before we go in to the actual process of casting the horoscope traditionally, it is worthwhile recapitulating that *Vedas* did not mention about the Ascendant or Signs. In fact two great epics, The *Ramayana* and the *Mahabharata* only mention about the placement of planets in Constellations (and not in signs or the ascendant).

However, *Vamana Purana* and *Narada Maha Purana* mention about Signs and their relationship with Constellations. In *Narada Maha Purana* it is mentioned that *Rishi Narada* meets his four elder brothers, namely '*Sanaka*', '*Sanandana*', '*Sanata kumar*' and '*Sanatana*' on the bank of holy river *Ganga* where *Rishi Narada* is described about the six limbs of the *Vedas*. *Rishi Sanandana* describes very lucidly the '*Tri-skandha Jyotisha*' (the three limbs of Astrology viz. '*Ganita*', '*Jataka*' and '*Samhita*' which could be translated as Mathematics, Predictive and Mundane aspects of Astrology) to *Rishi Narada*. In the '*Ganita*' sub-section the relation between time and distance has been unequivocally established through which the Ascendant can be worked out properly (though not very accurately when compared with the modern method of working out ascendant. Further, the Puranic method of working out the longitudes of various planets is rather complicated and arduous which do not yield very reliable results either). Keeping the above facts in mind, an effort has been made

to present the method which, though, is not exactly based upon the *Narada Maha Purana's* disposition, however, most of the traditional Astrologers use the same to cast the horoscope. We may as well describe it as *Panchanga* based traditional method.

***Panchanga* based traditional method**

The tools and the data required for casting a horoscope by this method would be, of course, the date, the time and the place of birth besides the '*Panchanga*' which is applicable for the given place for the said year.

The Time of Birth the '*Ishtakala*'

In the modern method of casting of horoscope, we refer to the time of birth at any particular place in relation to the Zonal Standard Time of the place where the clock starts at midnight of the Gregorian calendar every day. Though this system is quite convenient for day-to-day purpose, it has no relationship with the place of birth and therefore, in casting of a horoscope by the traditional method. Therefore, few corrections are required to be made to make this time fit for the purpose of casting of a horoscope. In the traditional system, the time of birth is always referred to as '*Ishtakala*' which is the time elapsed since the time of sun rise at that particular place. '*Ishtakala*' literally means the desired time. This makes lot more sense since here we directly relate to the local time of birth. Since there is very little in our traditions free from controversy, the time of sun-rise has also been a matter of debate.

The Time of sun-Rise

Without wasting any time on merits/demerits of various views, we shall consider the appearance of the centre of the sun disc on the horizon as the time of sun-rise. It has further got to be remembered that the time of sun-rise shall vary from place to place since the apparent path of sun, the ecliptic, is inclined at 23° 27' to the equator. Therefore, the time of sun-rise shall differ for even such place, which has same longitude but different

latitude. Not only that, the time of sunrise shall differ for even such places, which have same longitude but different latitude. Also, the time of Sun-rise would vary with sun's declination. Therefore, at two different places, but on the same day, and at the same place on two different days, the time of sun-rise shall not be the same.

The Traditional units of time measurement

Some of us may be aware that in the traditional system, time is considered in '*Ghati*' or '*Danda*' (*Ghati* and *Danda* are the same unit of measurement of time). The time between two successive sunrise had to be 60 *Ghati* or 60 *Danda*. Earlier an earthen pot, with a measured hole in the bottom, to be filled with water or sand, was used to keep a record of time. Since a pot in Sanskrit is called '*Ghatam*' therefore, the unit of time was called as '*Ghati*'. The design of the size of the pot and the hole was done in such a controlled manner that the time taken for emptying the pot would be equal to one *Ghati*. therefore, between one sunrise to the other, 60 fillings would be required. On the other hand, '*Danda*' in Sanskrit means a staff, preferably made up of wood. There was yet another method of knowing the time by measuring the shadow of the '*Danda*'. One '*Ghati*' or '*Danda*' is equal to modern 24 minutes. Therefore in one Hour, there would be 2.5

24 Hrs. =	60 'Ghati' or 'Danda';	1 'Ghati' or 'Danda' =	60 'Pala';	1 'Pala' =	60 'Vipala';
1 Hour =	2.5 'Ghati' or 'Danda'	1 'Ghati' or 'Danda' =	24 Minutes	1 'Pala' =	24Seconds.
1Minute=	2.5 'Pala'				
1 Second=	2.5 'Vipala'				

Ghati or *Danda*. In other words, 24 hours is equal to 60 '*Ghati*' or '*Danda*'. The subdivisions of '*Ghati*' or '*Danda*' and their relations to modern time divisions are mentioned in the table in the previous page. One can notice that the traditional time division is smaller, and therefore more accurate, than the modern one.

Working out '*Ishtakala*' and the time of sun-rise at any place:
The first step towards casting the traditional horoscope would be to work out the '*Ishtakala*' for the native. For this we need to

know the time of sun-rise at the place of birth. Generally, the local time of Sun-rise, along with the time sun-rise for various major cities is available in the '*Panchanga*'. However, for any other place also the time of sun-rise can be worked out without any difficulty with the help of details given in the '*Panchanga*'. The corrections required to be done are called '*Samskara*'. We are aware that the time of sun-rise at any place remains more or less the same on a given day of Gregorian calendar every year. Therefore, every year, let us say, on 26th January, the sun shall rise approximately at the same time in Delhi (or for that matter any other place in the world) with very minor variations. We shall now learn to work out the time of sun-rise for any place with the help of a '*Panchanga*' through an example. Our readers are aware that unless mentioned otherwise, all references in this book have been made to famous '*Sri Vishwa Vijay Panchanga*' which is valid for Delhi and the adjacent areas. Since every year the time of sun-rise shall remain more or less the same on a particular day, therefore, data from '*Panchanga*' of any year shall be valid. However, for present example, '*Panchanga*' for the year 2006-2007 is being referred to.

Example: To work out the time of sun-rise for Jabalpur on 26th January, 2007.

The following data have been taken from the '*Panchanga*'

Sl. No.	Item	Details	Ref. page	Remarks
1.	Time of Sun-rise in Delhi on 26.01.2007.	7:17 AM	77	Friday, Ashtmi (till 15:37), Ashwini (till 30:22 Hrs.)
2.	Latitude of Jabalpur	79°E58'	116	
3.	Longitude of Jabalpur	23°N10'	116	
4.	Time Difference of Jabalpur from Delhi.	(+) 00 ^h 11 ^m 04 ^s .	116	(+) sign indicates that Jabalpur is East of Delhi.
5.	Declination of Sun on 26.01.07 at 5:30 AM.	18°S52'	216	
6.	Correction on account of the Latitude of the place and Declination of sun.	Has been workedout as step II	121	The correction is in minutes. The first column and the first row refer to Declination of sun and latitude of the place respectively.

Step I: Since Jabalpur is east of Delhi, therefore, the sun would rise $00^h 11^m 04^s$ earlier in Jabalpur than Delhi. Therefore, the time of sun-rise, at Jabalpur, on account of difference of Latitude, would be $(7^h:17^m:00^s - 00^h:11^m:04^s = 7^h:05^m:56^s)$

Step II: Corrections for Latitude of place and Declination of sun: Now we shall refer to the table on page 121 ('*Charantara Sarini*' or the table of difference of time in minutes and applicable for Northern Hemisphere only) to account for variation of Declination of Sun and Latitude of the place. As has been explained at sl. no. 6 of the table above, the first column refers to the declination of the Sun. On the given date (26.01.07) the declination of sun is $18^{\circ}S52'$. We can round it off to $19^{\circ}S$. One may further notice in the table that up to 29° latitude, in case the declination of sun is south, a (-) sign is to be considered in the correction while as under similar circumstances, for longitude 30° or more, a (+) sign is to be considered for corrections. Meaning thereby that at latitude, less than 30° , when the declination of sun is south, the sun would rise early and the vice versa shall also hold good. Laced with this information, we explore the above mentioned table. The latitude of Jabalpur is $23^{\circ}N10'$. It lies between $23^{\circ}N$ and $24^{\circ}N$. The Values of corrections at $19^{\circ}S$ declination at these latitudes are 10 and 8 minutes respectively. By interpolation, the value of correction at $23^{\circ}N10'$ works out to be 9 minutes and 40 seconds which shall have to be subtracted from the value calculated at step 1 above i.e. $7^{\text{hrs}} 05^{\text{mts}} 56^{\text{sec}}$. Therefore, the correct time of sun-rise at Jabalpur on 26.01.2007 shall be $6^{\text{hrs}} 56^{\text{mt}} 16^{\text{sec}}$.

The '*Ishtakala*' for a child born at 17:58:00Hrs. at Jabalpur on 26.01.2007

Having known the time of sun-rise on a particular day, now the next stage is to find out the '*Ishtakala*' which we have defined as the time elapsed from the sun-rise up to the time of epoch, say the birth of a child. this has been illustrated hereunder.

Sl. no.	Description (at Jabalpur)	Time (Hrs. Mts. & Sec.)
1.	Time of Birth (On 25.01.07)	17:58:00
2.	Time of Sun-rise (On 25.01.07)	06:56:16
3	Ishtakala (1-2)	11:01:44

Thus the 'Ishtakala' for the native is 11^{hrs}01^{mts}44^{sec}. We shall covert these in to 'Ghati' 'Pala' and 'Vipala'.

		Ghati	Pala	Vipala
44 Sec. =	44 × 2.5 = 110 Vipala	= 00	01	50
02 Mts. =	02 × 2.5 = 005 Pala	= 00	02	30
11 Hrs. =	11 × 2.5 = 27.50 Ghati	= 27	30	00
	<i>Ishtakala</i>	27	34	20

Thus, the 'Ishtakala' for the native is 27^{Ghati} 34^{Pala} 20^{Vipala} = 1654 Pala.

To work out the Ascendant for the native

This is the most fascinating part of traditional method of casting the horoscope. We are aware that the Zodiac has been divided into 12 equal signs of 30° each, commencing from Aries and ending at Pisces. Even though each sign is equal in length, those do not take equal time of 2 hrs. each to rise on the eastern horizon due to the following reasons.

Firstly, the ecliptic (and therefore the zodiac) is not at right angles to the axis of rotation of earth. The equator, instead of being parallel to the zodiac, is inclined at 23°27'. Secondly, the Zodiac appears as an ellipse instead of a perfect circle.

As a result of the obliquity of the Zodiac, the seasonal variations and different duration of days and nights at different times of the year are experienced.

No wonder, therefore, that the time taken by the signs to remain on the eastern horizon is called 'Oblique Ascension'. In the ancient texts, Oblique Ascension has been mentioned as 'Rashimana'. The literal meaning of 'Rashimana' would be the measurement of sign (in terms of time).

Rashimana, is defined as the time taken by any 'Rasi' (sign) to rise completely on the eastern horizon. The unit of time is either 'Pala' or 'Ashu'. 'Ashu' is also called 'Prana'. One 'Ashu' or 'Prana' is equal to 10 'Vipala' or 6 'Asu' is equal to one 'Pala'. The fact that 'Rashimana' for different Signs are different was quite well known to the authors of 'Narada Maha Purana' as would be evident from various verses of the same.

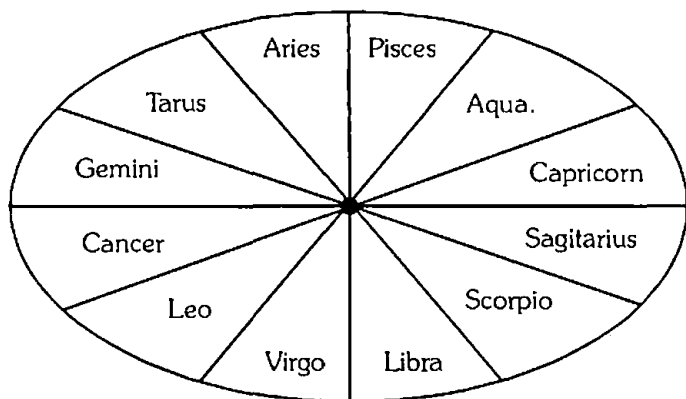
It is another astounding fact that in the remote past, the seers had worked out the '*Rashimana*' so very accurately at the equator. In the traditional system, the time taken by any sign to rise completely at the Equator is called '*Lankodaya*' or the time taken to rise at '*Lanka*'. One school of thought advocates that in the olden times the actual '*Lanka*' extended up to the equator and that the same has been submersed in the Indian Ocean.

Therefore, the '*Rashimana*' at the equator is still addressed as '*Lankodaya*' and *Lanka* is referred to as '*Niraksha Desha*' (the land of zero Latitude). The values of '*Lankodaya*' for all the 12 signs are mentioned hereunder.

Sl. No.	Signs (Rashis)				Lankodaya in	
					Ashu or Prana	Pala
1.	Aries(-)	Virgo (+)	Libra(+)	Pisces (-)	1674	279
2.	Taurus (-)	Leo (+)	Scorpio (+)	Aquarius (-)	1795	299
3.	Gemini (-)	Cancer (+)	Sagittarius (+)	Capricorn (-)	1931	322

In the Northern Hemisphere of the earth, if we move above the equator and towards the pole, the time required to rise completely for Aries, Taurus, Gemini, Capricorn, Aquarius and Pisces are reduced with reference to '*Lankodaya*'. Therefore, in the table above, these signs are preceded by (-) marks. Further, the time required for Cancer, Leo, Virgo, Libra, Scorpio and Sagittarius to completely rise on the eastern horizon are increased. Therefore (+) sign had been ascribed after each of these signs. As would be seen from the above table, Pisces and Aries are two adjoining signs, besides the other two adjoining signs Virgo and Libra which take equal time to rise. These pairs are opposite to each other. Similar is the case at sl. no. 3 where Gemini/Cancer pair, posited bang opposite to Sagittarius/Capricorn pair, takes equal time to rise. Sl.no.2 consists of signs, which flank the signs of sl.no.1 and 3. If one moves from Aries to Taurus, the time taken is more. Further, Gemini takes longer time to rise than Taurus. At the end of Gemini, the sun enters in to Southern sojourn, though still remains in the northern

hemisphere. Cancer and Gemini take same amount of time to rise on the eastern horizon. Leo takes lesser time than cancer, but equal to its mirror image, Aquarius. Still lesser time, than the Leo, is taken by Virgo, which is the mirror image of Pisces. The same has been explained in the figure no.1 given hereunder.



The reasons of difference of 'Rashimana'

As we are aware, the movement of earth around the sun is elliptical and not a perfect circle. As a result, what is seen of the zodiac from the earth is also an ellipse and not a perfect circle. Therefore, for the same angle of 30° sustained at the centre of the earth, the chord lengths on the zodiac shall be different. This has been shown in the sketch given above.

As one moves away from the equinoxes, the apparent distortion of the zodiac becomes more and more pronounced. Consequently, some of the signs take much longer time to rise at the eastern horizon, while as some others remain on the eastern horizon for very little time. It may be interesting to know that at 60°N latitude, the signs Pisces and Aries take only about 28 minutes while as Leo, Virgo, Libra and Scorpio takes more than 3 hours to rise completely though Pisces, Aries, Virgo and Libra take the same time to rise completely at the equator.

For the northern hemisphere the type of corrections in the 'Lankodaya', whether positive or negative, has already been indicated in the above stated table.

'Charakhanda' - the corrections in the 'Lankodaya' to obtain the 'Rashimana':

'Charakhanda' (Ascensional Difference) are the corrections required in the 'Lankodaya' to find out the 'Rashimana' at any particular place. Since at the equator, no correction is required in the 'Lankodaya', therefore, the 'Charakhanda' at the equator shall be zero. To work out 'Charakhanda', at any place we shall have to learn a new term 'Palabha'.

'Palabha':

'Palabha' would literally mean the measurement of the shadow (of a shaft at local mid-noon) in 'Pala'. Technically it is a location specific parameter, depending upon the latitude of the place, which, when multiplied with specific constants, give the value of 'Charakhanda'. The 'Palabha' is measured in 'Angula' 'Prati-Angula' and 'Tat-Prati Angula' (distance). One 'Angula' means a finger width and would be approximately equal to 20 mm. it is simply amazing to find that how the 'Palabha', whose unit is time, has been related to Longitude of a place, whose unit is distance.

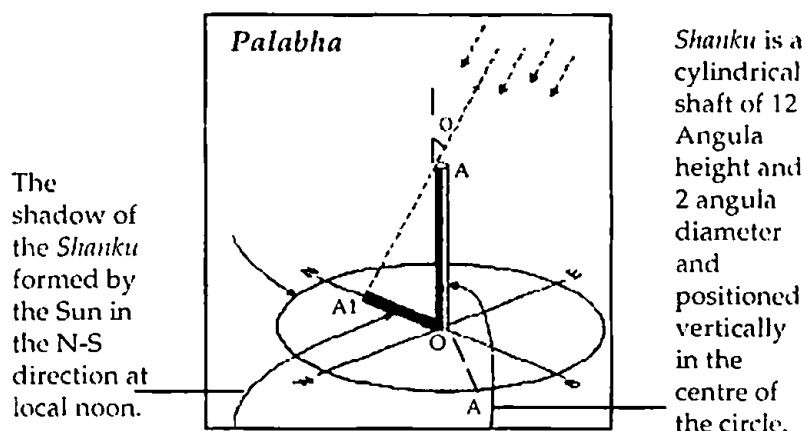
To determinate the 'Palabha' at any place, the method mentioned in 'Narada Maha Purana' is brilliantly indigenous. It starts with the description of a 'Shanku' which would be required to measure the 'Palabha'.

'Shanku'

The word 'Shanku' has many meanings. The most accepted one is a cone. However, it also means a 'dried up tree trunk' and various other such things which are cylindrical in shape. The 'Shanku', required for measuring 'Palabha' is basically a wooden cylinder of 12 'Angula' in height and 2 'Angula' in diameter.

The 'Narada Maha Purana' further suggests that either a flat stone should be chosen or a equal flat surface should be prepared. In the centre, a circle, 12 'Angula' in radius i.e. equal to the height of the 'Shanku', is drawn on this flat surface. At the centre of this circle, the 'Shanku' is placed. The length of the shadow of the

'shanku', at the local mid-noon on either of the 'Sayana' equinox days, shall be the 'Palabha' of the place.



In the diagram above, OA is the 'Shanku', OA is the shadow of the 'Shanku' at local mid-noon on one of the equinoxes. The radius of the circle is equal to 12 'Angula', i.e. the height of the 'Shanku'. We are also aware that the equinoxes occur twice annually viz. the Vernal and the Autumnal Equinoxes. These are called 'Mesha' and 'Tula' 'Sankranti', which occur on 23rd March and 22nd September every year respectively. These are the two dates in a year when the entire world over the durations of the day and the night are equal.

Relation between Latitude and 'Palabha' of any place

It is very interesting to note that angle of incident of the sun rays on the equinoxes at local noon is exactly the Latitude of the place. In the above shown sketch angle Ø is the angle of incident of sun-rays on the equinox day at the local mid-noon. This is also the latitude of the place where this 'Shanku' has been pegged in. In case the latitude of the place is known, it is no more necessary to wait for the local mid-noon on the equinox day to know the 'Palabha' of any place. Simple trigonometry should take away all the vows in this regard! If we look back at the sketch once more, we should notice that

$$\tan \varnothing = OA_1/OA$$

$$\text{or, } OA_1 = OA \times \tan \theta$$

Also, we are aware that OA_1 is the '*Palabha*' of the place and OA is the length of the '*Shanku*', which is equal to 12 '*Angula*'. Therefore, '*Palabha*' for any place shall be equal to $12 \tan \theta$ where θ is the latitude of the place. Here the value of '*Palabha*' is directly in '*Pala*'. The Values of '*Palabha*' for different latitudes have been worked out and enumerated in the table given hereunder.

Latitude in degrees	'Palabha' in 'Pala'	Latitude in degrees	'Palabha' in 'Pala'	Latitude in degrees	'Palabha' in 'Pala'	Latitude in degrees	'Palabha' in 'Pala'
1	0.209	16	3.440	31	7.210	46	12.426
2	0.419	17	3.668	32	7.498	47	12.868
3	0.629	18	3.732	33	7.792	48	13.327
4	0.839	19	4.132	34	8.094	49	13.804
5	1.050	20	4.334	35	8.402	50	14.301
6	1.261	21	4.439	36	8.718	51	14.819
7	1.473	22	4.848	37	9.040	52	15.329
8	1.686	23	5.094	38	9.342	53	15.924
9	1.900	24	5.342	39	9.717	54	16.517
10	2.115	25	5.595	40	10.069	55	17.138
11	2.332	26	5.852	41	10.431	56	17.790
12	2.550	27	6.100	42	10.669	57	18.478
13	2.770	28	6.480	43	11.190	58	19.204
14	2.991	29	6.652	44	11.590	59	19.971
15	3.215	30	6.928	45	12.000	60	20.785

For lower values of latitudes, the '*Palabha*' can be interpolated from the given table. However, for higher latitudes, exact of $\tan \theta$ should be adopted to work out the '*Palabha*'.

Example: to work out the '*Palabha*' for Jabalpur: The latitude for Jabalpur is $23^\circ 10'$. The value of '*Palabha*' for Jabalpur, therefore, shall be $12 \times \tan 23^\circ 10' = 12 \times 0.427912071 = 5.134944854$, say 5.135 '*Pala*'.

To work out '*Charakhanda*' on the basis of '*Palabha*': We have already learnt that to convert the '*Palabha*' in to

'Charakhanda', these shall have to be multiplied with constants. The constants of multiplications for various signs are 10, 8 and 10/3 respectively.

The 'Charakhanda' for Jabalpur has been worked out and indicated here under.

Sl No.	sign				Palabha for Jabalpur	Multi- plying constant	'Charakhanda' in 'Pala'
(i)	(ii)				(iii)	(iv)	(iii) × (iv) = (v)
1	Aries (-)	Virgo (+)	Libra (+)	Pisces (-)	5.135	10	51.35, say 51
2	Taurus (-)	Leo (+)	Scorpio (+)	Aquarius (-)	5.135	8	41.08 say 41
3	Gemini (-)	Cancer (+)	Sagittarius (+)	Capricorn (-)	5.135	10/3	17.12 say 17

We have once again indicated in the table above that to work out the 'Rashimana' at any place, the respective 'Charakhanda' for six signs, Commencing from Capricorn to Gemini (signs 10, 11, 12, 1, 2, & 3) are to be subtracted from respective 'Lankodaya' while as the 'Charakhanda' for remaining six signs, commencing from Cancer to Sagittarius (signs 4, 5, 6, 7, 8 & 9) are to be added to the respective 'Lankodaya'. Let us work out the 'Rashimana' for Jabalpur. The values have been worked out and tabulated in the table on the next page.

It would be noticed that the sum of 'Rashimana' for six Signs works out to 1800 'Pala'. Therefore, the sum of 'Rashimana' for all the twelve signs at Jabalpur shall work out to 3,600 'Pala' which is equal to 60 'Ghati' or 'Danda'. This is the time between one sun-rise to another sunrise. Following the same process, one can work out the 'Rashimana' at any place with the help of 'Panchanga'

Sl No.	Signs (in Pala)	Lankodaya (in Pala)	Charakhanda (in Pala)	Rashimana = Lankodaya + Charakhanda	Rashimana = Lankodaya - Charakhanda	Total in Pala
(i)	(ii)	(iii)	(iv)	(v)	(vi)	(v) + (vi) = (vii)
1	Aries & Pisces	279	51		228	
2	Taurus & Aquarius	299	41		258	
3	Gemini & Capricorn	322	17		305	
4	Cancer & Sagittarius	322	17	339		
5	Leo & Scorpio	299	41	340		
6	Virgo & Libra	279	51	330		
			Total	1800	791	1800

To work out the Ascendant at 17:58 Hrs. at Jabalpur on 26.01.2007 by traditional method

The Ascendant is the Sign rising at the time of epoch on the eastern horizon. We are aware that in the morning, at the time of sun-rise, the ascendant would be the same sign where the sun is posited. The traditional method takes advantage of this information brilliantly to work out the Ascendant at any point of the day. The data shall be used from the *Vishwa Vijay Panchanga*. This we shall understand step by step through the example.

Step 1

First of all we shall find out the '*Nirayana*' longitude of sun at the time of sun-rise in Jabalpur on 26.01.07 from the '*Panchanga*'. On page 77 of '*Panchanga*' two horoscopes are shown at the bottom, corresponding to 5:30 AM on the '*Ashtmi*' (26.01.07) and '*Purnima*' (23.01.07) of '*Hindu*' month '*Magha*'. In the first horoscope, the '*Nirayana*' longitude of Sun at 5:30 AM is $9^{\circ}11'40''51''$ and the daily motion of the sun has been mentioned as $60'59''$. Now the longitude of sun on 26th January at the time of sun-rise i.e. $6^{\text{hrs}}56^{\text{m}}16^{\text{sec}}$ shall be worked out.

Daily motion of sun = $60'59''$; Motion between 5:30 AM and 6:56:16 AM i.e. for 1:26:16 (01.438 hrs.) on 26.01.07 has been worked out here under.

$$= (01.438 \times 60'59'') / 24 = 0^{\circ}03'39''$$

The total motion of sun from 5:30 AM on 23.01.07 to 6:56:16 AM on 26.01.07 is = $0^{\circ}03'39''$

Thus, the longitude of sun on 26.01.07 at 6:56:16 AM is $9^{\circ}11'40''51'' + 0^{\circ}03'39'' = 9^{\circ}11'44''30''$

Step 2

We shall now convert the longitude of sun from '*Nirayana*' to '*Sayana*' by adding the '*Ayanamsha*' for 26.01.07. For this purpose, the '*Chitrapaksha Ayanamsha*' on the given date from the '*Panchanga*' shall be worked out. It may be of interest to recapitulate that where as for predictive purpose the longitudes of all the planets and the ascendant are to be considered in '*Nirayana*' system, the astronomical calculations are done in

'Sayana' System. On page 130 of *Panchanga* the '*Chitrapaksha Ayanamsha*' in 2007 is $23^{\circ}56'59''$. The precision of equinox on 23.01.07 is $3''$. We are considering 23rd January since this is closest to the given date 26.01.07. Thus, the '*Chitrapaksha Ayanamsha*' on 26.01.07 shall be $23^{\circ}56'59'' + 3'' = 23^{\circ}57'02''$. By adding the '*Nirayana*' longitude of sun to this value, the '*Sayana*' longitude of Sun on the given date the at the time of sun-rise shall be worked out. Therefore, the longitude of Sun at the time of sunrise on 26.01.2007 = $9^{\circ}11'44'30'' + 23^{\circ}57'02'' = 10^{\circ}05'41'32''$. This is the exact sign rising at the time of sun-rise on the given date and place.

Step 3

To find out the sign rising at the time of the birth, we shall take help of the fact worked out earlier as step - 2 that at the time of sun-rise Sayana Capricorn was over and $05^{\circ}41'32''$ Sayana Aquarius had already risen on the eastern horizon. The remaining $24^{\circ}18'28''$ of Sayana Aquarius was yet to rise. From the '*Rasimana*' table for Jabalpur it would be seen that Aquarius takes 258 '*Pala*' to rise complete 30° at Jabalpur. The time, required for the remaining part to rise can be worked out as $(258 \text{ Pala} \times 24.308^{\circ}) / 30^{\circ} = 209 \text{ 'Pala'}$.

Step 4

To find out the Ascendant at the time of '*Ishtakala*'. We shall keep on adding the time of rise of successive signs to the ending time of Sagittarius till we reach the '*Ishtakala*' which is $27^{\text{Ghati}}34^{\text{Pala}}20^{\text{Vipala}}$. This can be round off to $27 \times 60 + 34 = 1654 \text{ 'Pala'}$.

Sl. No.	Sign	Rashimana to rise (In Pala)	Cumulative Rashimana (In Pala)
1	Aquarius	209	209
2	Pisces	228	437
3	Aries	228	665
4	Taurus	258	923
5	Gemini	305	1228
6	Cancer	339	1567
7	Leo	340	1907

From the above table it would be clear that sign Leo shall start rising after 1567 'Pala' of the sun-rise and shall continue to be on the eastern horizon till 1907 'Pala' after the sun rise. Since the 'Ishtakala' lies between these two values, therefore, at the time of the epoch, Sayana Leo was the rising sign.

Step 5

The difference between the 'Ishtakala' and the commencement of sign Sayana Leo is $(1654-1567) = 87$ 'Pala'. Since Leo takes 340 'Pala' to rise complete 30° , in 87 'Pala' it would rise $(87 \times 30) / 340 = 7^\circ 40' 35''$. Thus the 'Sayana' Ascendant, at the time of epoch, is $4^\circ 7' 40' 35''$.

Step 6

The 'Nirayana' Ascendant can now be worked out by subtracting the 'Ayanamsha' $23^\circ 57' 02''$ from the 'Sayana' value of $4^\circ 7' 40' 35''$. The 'Nirayana' Ascendant, therefore, shall be $(4^\circ 7' 40' 35'' - 23^\circ 57' 02'') = 3^\circ 13' 53' 33''$. This value is close to the value worked out by the modern method, using table of Ascendants.

Longitude of Planets: After having worked out the Ascendant, the last ritual remains to fix the position of planets. The method given in 'Maha Narada Purana' is quite complicated. However, placement of planets in the horoscope with the help of 'Panchanga' is very simple. We have already discussed the two horoscopes, mentioned at the bottom of the page 96, corresponding to the planetary position and their daily motion on the 26th January and 2nd February 2007 at 5:30 AM. This is very useful for working out the 'Nirayana' longitude of all planets. We shall work out the longitude of sun at the time of epoch. We have already calculated the position of sun at the time of sun-rise on 26.01.07. In the similar fashion, the longitude can be worked out at 'Ishtakala'.

Motion from 5:30 to 17:58:00 of 26.01.07 for 12:28 (12.47hrs.)
 $= (12.47 \times 60' 59'') / 24 = 0^\circ 31' 41''$

The total motion of sun from 5:30AM on 26.01.07 to 5:58PM on 26.01.07 is $= 0^\circ 31' 41''$. Thus, the 'Nirayana' longitude of sun on 26th January 2007 at 5:58 PM is $9^\circ 11' 40' 51'' + 0^\circ 31' 41'' =$

9°12'12"32". For all other planets, except for the moon, same steps can be followed to work out their 'Nirayana' longitude.

For the longitude of moon, we can use two routes. The first one could be through page 77, where the daily motion of the moon has been mentioned under the column '*Chandra Sanchara*'. It would be noticed from there that the moon enters '*Mesha*' (Aries) on 25.01.07 at 8:42 hrs. It further enters in to '*Brishava*' (Taurus) on 27.01.07 at 12.09 hrs. Thus the moon remained in '*Aries*' between 8:42 hrs of 25.01.07 and 12:09 hrs. of 27.01.07 i.e. for 51^{hrs} 27^{mts} or 3,087 minutes. This is the time required to traverse 30° of '*Aries*'. The time of epoch is 17:58 hrs. of 26.01.07. Therefore, the moon was in Aries only. The time elapsed was 33^{hrs} 16^{min} or 1,996 min. Therefore, the motion of the moon in 1996 minutes shall be worked out as $30^\circ \times 1996/3087 = 19^\circ 23' 51''$. Thus, the '*Nirayana*' longitude of moon at the time of epoch shall be 0°19°23'51".

The other method of working out the longitude of moon is also '*Panchanga*' based. The details are to be taken from the Table for motion's entrance in to various '*Charana*' of Constellations, given between pages 204 to 207. It would be noticed on page 207 that on 26.01.07, the moon enters into the second and the third '*Charana*' of '*Bharini*' Constellation at 13:09 and 18:52 hrs. respectively. Since the time of epoch lies between these two values, the moon was in '*Bharini*' second '*Charana*' ('*Aries*') at the time of epoch. The moon took (18:52-13:09) = 5:43 hrs. or 343 minutes to traverse one '*Charana*' (3°20' = 200'). Therefore in (17:58 - 13:09) = 4^{hrs} 49^{min} = 289 minutes, it would traverse $200 \times 289/343 = 168.51 = 2^\circ 48' 31''$. Thus, the longitude of moon shall be 0°13°20' (Ashwini) + 3°20' (1st *Charanana* of *Bharini*) + 2°48'31" = 0°19°28'31". Here, the value is 5' more than the other one. However, in this method, one works out simultaneously the constellation and the '*Charana*' also. Further, since here closer time interval is taken in to consideration for calculations, the worked out values are more accurate.



Astro-Meteorology

1. INTRODUCTION

Meteorology is the study of weather and climate. Weather is defined as the atmospheric conditions prevailing at a place and time, a combination produced by heat or cold, clearness or cloudiness, dryness or moisture, wind or calm, high or low pressure and electrical state of local air and sky. Meteorology is the study of the motions and phenomenon of atmosphere, especially for weather forecasting.

Climate is a long term regime of atmospheric variables i.e. a yearly cycle of temperature and precipitation. Latitude will influence climate, determining whether a region is basically hot (nearer the Equator) or cold, and whether it has pronounced seasonal changes. Climate is also influenced by the prevailing winds and ocean currents, by altitude, and by the nature of the terrain. Although there are exceptions and extremes, there is enough similarity between climates of different regions to group them together and classify them as 'climate zones. Types of climates that are widely dispersed across the Earth's surface are polar, sub arctic, cool temperature, warm temperature, arid, tropical and high altitude.

2. CLIMATE IN MANKIND'S HISTORY

Ancient Indian treatises contain descriptions of weather and climate of those bygone days. The *Rigveda* provides us glimpses of the climate of northwest India. *Ramayana* and *Mahabharata* contain several descriptions of weather. The rainfall figures of

various geographical reas for agricultural purposes are mentioned in the *Arthashastra*, written in the third century B.C. *Kalidasa* presents a picture of the transformation of the land due to the effect of the different seasons in his *Rithusamihara* and portrays the onset of the southwest monsoon in his *Meghdoota*. Several historical accounts and travelogues of Indian writers and foreign visitors contain a wealth of weather information. *Varahamihira* in 6th century A.D. wrote a comprehensive treatise by the name *Brihata Samhita* on weather.

Local observations and inferences drawn there from were the first conscious and concrete attempts to understand nature. Folklore, farmers' sayings etc are all products of observations and experience of observent men.

The mythology and epics of every civilisation have presiding Deities for most natural phenomena. In our mythology *Indra* is the lord of thunderbolt, *Varuna* of water, *Parjanya* of clouds, *Marut* of storms, *Vayu* of winds, *Agni* of fire and *Savita* of Sun. The Egyptians, Greeks, Romans, Mayans etc. had their own Gods of the Elements. Examples are: *Aurora* and *Eos* of Dawn, *Aeolus*, *Auster*, *Notus*, and *Boreas* of winds, *Iris* of rainbow, *Jupiter* of thunderbolt, *Neptune* and *Poseidon* of the oceans as well as *Huracan* of storms. In the early days man propitiated the Gods by prayer and supplication through hymns and *Yagnas* for timely rains for his crops and to ward off death and devastation by storms and floods, and in war, even to unleash the fury of the Elements on his enemies. Our epics mention weapons such as *varunastra* (rain), *agneyastra* (fire) and *vajrayudha* (thunderbolt). Today man is trying not only to understand but also to alter and even control the weather.

References to rainfall figures found in *Kautilya's Arathasastra* show that rainfall measurements were made in ancient India, nearly three centuries before Christ. It is believed that there was a weathercock installed at the top of the Tower of Winds at Athens (circa 35 B.C.). Meteorological instruments in the modern sense came very much later. Though *Galileo* constructed a temperature measuring device in 1607, the first mercury thermometer was made by *Fahrenheit* in 1714. The mercury barometer was invented in 1643 by *Evangelista Torricelli*, a pupil

of Galileo. These instruments paved the way for the regular measurement of important meteorological parameters.

In modern times temperature is measured by thermometer. It is generally a maximum & minimum thermometer. Barometer is used to measure pressure. The winds go from high-pressure areas to low-pressure areas. A fall in the "bar", the unit of measuring pressure, indicates additional flow of wind. A big fall would automatically indicate the inflow of wind at high speed, which is a gale, hurricane or a tornado.

Humidity is measured by a hygrometer. This is an essential ingredient of climate. Hot and humid climate is worse than hot and dry climate.

Wind direction and speed are measured by wind vanes and anemometers respectively. It is the winds that move the climate around the globe. It is in nutshell the basic and very broad introduction to climate.

In the modern sense of the term, the first meteorological observatory of India was started in 1793 by the British East India Company at Madras, though famous astronomical observations such as the *Jantar Mantar* of Jaipur, Delhi etc. existed much earlier.

3. INDIAN CLIMATE

India is a land of contrasts, of relief and climate. India is a peninsular extension of the great Eurasian landmass. North-South the land stretches 3,200 km from latitude $37^{\circ}6'$ to $08^{\circ}4'$ North and 3,000 km West-East between longitudes $68^{\circ}7'$ and $97^{\circ}2'$ East.

Climatologically India covers tropical, subtropical and temperate regimes. The Inner Himalayas present sub polar conditions in winter due to the altitude effect. Southern peninsula comes under direct maritime influence. No major ocean current affects the climate of the subcontinent.

Meteorologically, there are wide contrasts. Snow storms and blizzards rage over the Western Himalayas in winter. Glaciers and an odd avalanche are familiar sights in the Great Himalayas. Sand storms and dust storms are a common feature of western Rajasthan in summer. Sand dunes and shifting sand are

ubiquitous in the Rajasthan desert. Minimum temperatures go down to minus 45°C in Kashmir, while the maximum temperatures in Rajasthan soar up to plus 50°C. The mean annual rainfall is as high as 1,000 cm over the Khasi hills and as low as 10 cm in western Rajasthan. Devastating floods in one part co-existing with parching drought in some other part of the subcontinent are not unusual. A complete reversal of the pressure and Wind systems takes place in the course of the year between the summer southwest monsoon and the winter northeast monsoon.

Traditionally the year in India has been conceived as a progression of six *rithus* or seasons. The *rithus* have been described in terms of the changing moods of nature. The seasons are as follows:

- (a) *Varsha* (Wet Season) – June to September (Southwest monsoon)
- (b) *Sharada* (Cool Season) – October, November (Retreating monsoon)
- (c) *Shishira* (Cold Season) – December to February
- (d) *Greeshma* (Hot Season) – March to May

Hemanta is the early part of winter and *vasanta* is the first part of summer, just after winter.

Deviations do occur in individual years when a particular season may commence too early or too late compared to the usual date or even month. Once in a while the seasons march in perfect rhythm with text book precision, but this is an exception.

The demarcation between any two *rithus* is not always sharp and one may imperceptibly merge in the other as in the case of *hemanta* and *shishira*.

The Astro-Meteorology discussed in this chapter pertains more to the Wet season of India i.e. the Monsoon. Hence, it would be prudent to understand the mechanics of the occurrence of monsoon. Monsoon is the most important season for our country because the success of the agricultural sector and subsequent economic growth is directly related to timely and normal/abundant rainfall.

4.0 WET SEASON IN INDIA (VARSHA)

From the poorest farmer to the meteorologist in India, the onset of monsoon and quantum of rain are the most important climatic phenomenon of the year. To understand the occurrence of monsoon, the hydrologic cycle needs to be understood.

4.1 Hydrological Cycle

The 'hydrologic or water cycle' is the circulation of water from the oceans through the atmosphere back to the oceans or to the land and thence to the oceans by overland or subterranean routes. The hydrologic cycle is an intricate combination of evaporation, transpiration, air flow, precipitation, run off and ground water movements including infiltration stream flow and subsoil water transport as seen in fig 1.

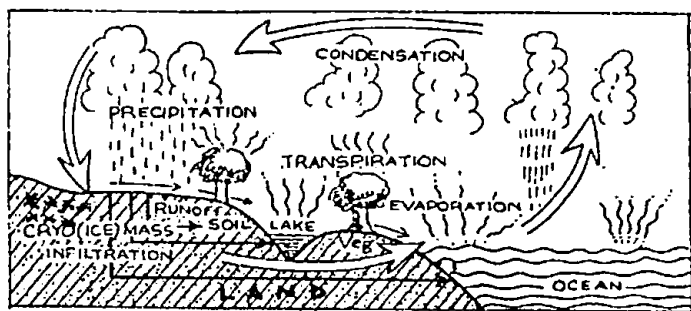


Fig. 1 Hydrological Cycle

Evaporation

Evaporation is the process by which liquid water or ice is converted to water vapour. The atmosphere gets water vapour through evaporation from water bodies (oceans, lakes, rivers or any other water body), falling rain and moist ground surface. Another way water vapour enters the air is through evapo-transpiration i.e. the evaporation from the leaves or plants.

Condensations

When the concentration of water vapour in the atmosphere exceeds the saturation limit, the excess water vapour changes

into the liquid or solid phase in a variety of forms e.g. dew, frost, mist, fog or cloud. This process requires the aid of some surface. This is easily available on the ground. In the free atmosphere, suitable surfaces are not readily available.

In the atmosphere there are millions of minute particles of various substances which remain suspended. Some of these particles are hygroscopic i.e. they absorb moisture. Water vapour initially condenses on hygroscopic particles and change into droplets of liquid water. The particles are therefore called 'condensation nuclei'.

Clouds

A cloud is a visible aggregate of minute particles of water or ice or of both in the free air. The appearance of a cloud is determined by the nature, number, size and distribution in space of its constituent particles. The intensity and colour of the light falling on the cloud, as also the relative positions of the observer and the source of light affect its appearance. Clouds are in a process of continuous evolution and therefore display an infinite variety of forms as seen in Fig 2.

4.2 Southwest Monsoon

The wet season or *Varsha* is from June to September when the southwest summer monsoon holds sway over the entire Indian subcontinent. The country outside the Himalayan belt and the southeast peninsula receives nearly 75% of its annual rainfall with the largest number of rainy days during this period and hence the name 'wet season'. The southwest monsoon sets in over the extreme southwestern tip of the peninsula by end May or early June and advances inland in stages, reaching northwestern India by mid-July. It starts withdrawing from there by early September and gradually recedes southwards till it leaves the extreme southeast peninsula by the middle of December. However, by October it is out of the major portion of the country and hence the period June to September is considered to be the southwest monsoon period, taking the country as a whole. This period is often referred to simply as 'monsoon', since most people associate rainfall with monsoon and since this is

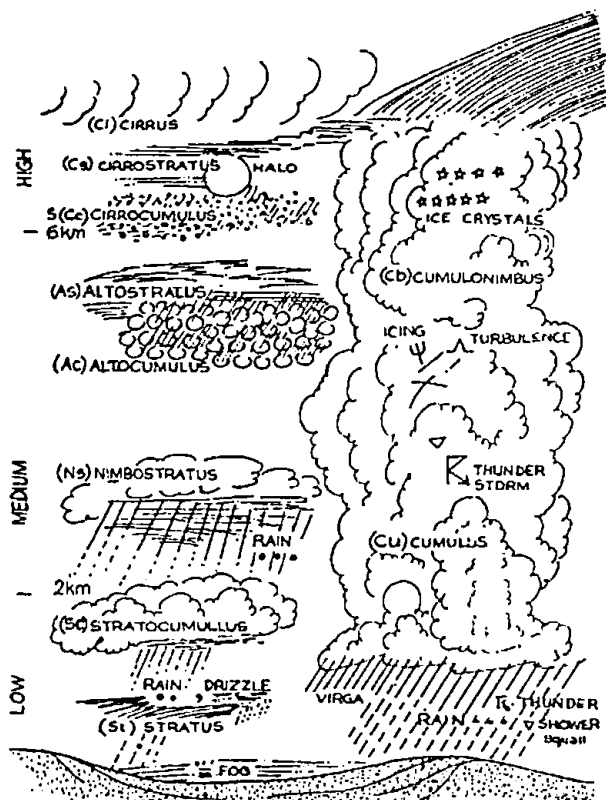


Fig. 2 Cloud Types and Heights

the main rainy season for most parts of the country. Averaged over the plains of India, the rainfall of this period is 925 mm whereas in the rest of the 8 months put together, the rainfall is only 145 mm.

Onset

It is important to know in advance the date of the onset of rains, which in this context means the onset of the southwest monsoon. The various synoptic features which precede, accompany or follow the onset and establishment of the summer monsoon have been assiduously studied by several workers for long. No unique criterion has yet been evolved to fix the monsoon onset with precision and confidence. Weather satellite imagery has been

used to identify situations which indicate the onset. Large cloud ensembles or cloud clusters have been found to be a characteristic feature of the southwest monsoon regime.

The synoptic practice has been for fix the date of onset of the summer monsoon as the date when strong southwesterly winds set in with high dew point, accompanied by moderate to heavy rain.

Strength of the Monsoon

The criterion employed for describing the strength of the monsoon is the speed of the prevailing surface winds over the seas and rainfall amount over land areas. The criteria to denote the activity are:

Monsoon activity	Over sea (wind speed in kt)	Over land (24 hr Rainfall amount)
Weak	upto 12	Less than half the normal
Moderate	13 to 22	½ to 4 times the normal.
Strong	23 to 32	½ to 4 times the normal; widespread rainfall, at least 5 cm along west coast and 3 cm elsewhere
Vigorous	33 and above	More than 4 times the normal; widespread rainfall, atleast 8 cm along west coast and 5 cm elsewhere

Progress of the Monsoon

It is important to understand that the progress of the monsoon is neither steady nor smooth once it has set in over Kerala. The pattern of further advance varies from year to year. In some years it advances right upto the north west of the country in one or two stages, whereas in some others there may be several spurts before it completes the onset. Usually, after the first advance, there is a weakening and the Monsoon remains stationary for some days or even recedes. A fresh surge is needed for the subsequent advance. The dates of onset of the different region

of the country can show wide variations, as can be seen from some examples below:

Region	Date of Onset		
	Normal	Earliest	Most delayed
Coastal Karnataka	4 June	19 May	14 June
North Konkan	8 June	20 May	25 June
Bengal	7 June	27 May	23 June
Vidarbha	12 June	4 June	26 June
East U.P.	15 June	5 June	3 July
West U.P.	25 June	10 June	9 July

Break monsoon Conditions

During the prevalence of the southwest monsoon, particularly in July and August, there are periods of a week or more when clouding decreases and rainfall practically ceases over the country outside the Himalayan belt and southeast peninsula. This is referred to as 'break monsoon condition'. Heavy rainfall occurs over the sub-Himalayan regions and the southern slopes of the Himalayas, leading to high floods in the rivers with catchment areas there. Thus though there is no rain over the plains, all the major northern and eastern Indian rivers rise and floods ensue.

Precipitation

The outstanding feature of the rainfall distribution is orographic control. Heaviest rainfall occurs on the western coastal uplands on the windward slopes of the Western Ghats, particularly between latitude 10° and 20° N, the southern slopes of the Khasi Jaintia hills and the southern slopes of Eastern Himalayas. The variations are striking. Over the Western Ghats, rainfall tapers off to 40 cm on the leeward side from 500 cm, within a distance of nearly 80 km. The orographic effect is discernible even in the comparatively smaller Aravalli ranges, where Mt. Abu gets a

rainfall of 169 cm while the surrounding plains have only 60 to 80 cm. From Bengal there is a progressive decrease of rainfall westwards. Ladhakh is another rain-shadow region. Interestingly, statistical analysis lends credence to the popular belief that there is an increase of rainfall on new moon and full moon days.

The unpredictability of the rainfall pattern during Monsoon will become clearer and predictable with the aid of astrology as discussed in the subsequent paragraphs.

5.0 ASTROLOGY FOR MONSOON AND RAINFALL FORECASTS

In astrology the meteorological forecast, primarily pertaining to rains, is done in the following manner.

- a) **Long Range forecast:** It is done by drawing the chart at the time of “*Ardra Pravesha*” and will be dealt in detail in the subsequent paragraphs.
- b) **Medium Range forecast:** The forecast is based on observations made 195 days (a little over 6 ½ months) in advance. Thus, for the monsoon rains (June – Sept.) the observations of cloud formation, wind directions and the rainfall will be made in Nov/Dec—Mar/Apr. These observations will provide the forecast of the rains in the Monsoon period.
- c) **Short range forecast:** This is done by using *Rohini Yoga*; Moon’s entry in *Rohini Nakshatra* in *Ashadha Krishna Paksha* (within 10-12 days \pm of *Ardra Pravesha*) and *Sapta Nadi Chakra*. The details of these will be discussed in subsequent paragraphs. We also have a collection of miscellaneous planetary configurations, *Mandalas*, *Duars* and *Chakras*, which would also be examined and explained.

5.1 LONG RANGE FORECAST – ARDRA PRAVESH

Long-range predictions are made on the basis of Sun’s entry into *Ardra Nakshatra* (Gemini Rasi at 6° 40’). This takes place around 21st June every year.

Varaha Mihira’s Brihad Samhita Chapter XXVIII, Sloka 20

says there will be rains generally when planets set and rise, get conjunct with moon, on entering a *Mandala*, end of fortnight; and on a regular basis on Sun entering *Ardra*. Mercury-Venus, Mercury-Jupiter, Venus-Jupiter conjunctions also spell rain. The Sun's entry into *Ardra* during the 3 years heralding the 21st century are given below:

June 22nd 02-42 hrs (June 21st 26-42), 2001

June 21st 20-32 hrs, 2000

June 22nd 14-13 hrs, 1999

When Sun enters *Ardra* the rainy season is born. The ascendant determines the rain's potential of the year. The other determinants of rain are:

(a) The water content of the signs

The water content of the 12 signs is:

100% - Cancer, Capricorn, Pisces

50% - Taurus, Sagittarius, Aquarius

25% - Aries, Libra, Scorpio

0% - Gemini, Leo, Virgo

(b) The rain inducing potential of planets and their PAC connections.

The planets, their nature and their rain inducing traits are:-

Planets	Tatva	Traits
Sun	<i>Agni</i>	Dry & hot, Helps storms and hurricanes; retards rains.
Moon	<i>Jal</i>	Watery, induces rains.
Mars	<i>Agni</i>	Fiery Stormy and droughty; retards rains.
Mercury	<i>Prithvi</i>	Watery with watery planets & dry with dry planets
Jupiter	<i>Aakash</i>	Helps watery planets. Moderates extreme conditions.
Venus	<i>Jal</i>	Watery (Brings rains)
Saturn	<i>Vayu</i>	Dry & cold

Notes:- Sun and Mars obstruct rains, help cause tornadoes, and hurricanes. Saturn induces cold wintry conditions, Mercury is a helper, Moon and Venus are the rain inducers.

(c) The geographic location of a particular area in the *Ardra pravesha* chart.

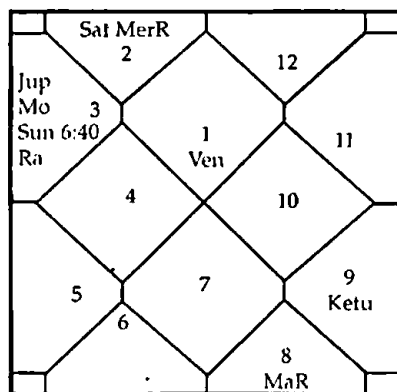
A study of the *Ardra Pravesha* chart lays out the general trends for the year.

Why Ardra ?

Ardra means wet. *Ardra*, commonly used in Hindi, also stands for eyes becoming watery with emotion. Rains in India are from *Ardra* to *Swati*. According to the legend, these are female constellations and being unable to bear the brilliance of Sun, cry & weep. The tears of these are the rains.

5.1.1 Ardra Pravesha for 2001

In the year 2001, Sun entered *Ardra* on June 22nd at 02-42 hrs (given in Lahiri's Ephemeris as 21st June 2642 hrs). The planetary positions and the horoscope of that moment were drawn for Delhi is as under:

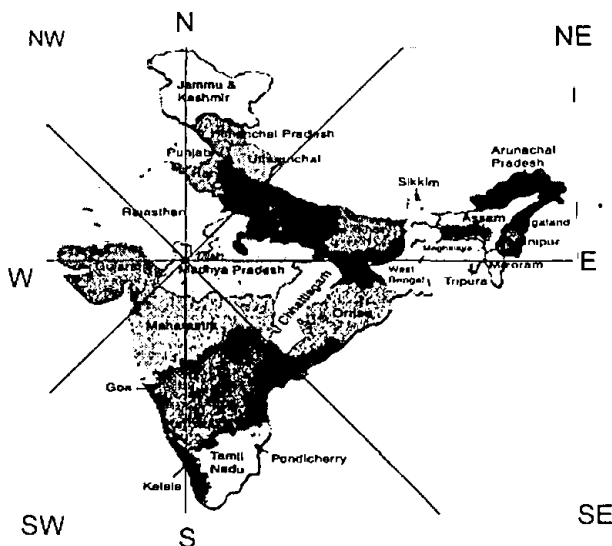


12	1 LAGNA VEN	2 SAT MER(R)	3 JU, MO SU, RA
11			4
10			5
9 KETU	8 MARS(R)	7	6

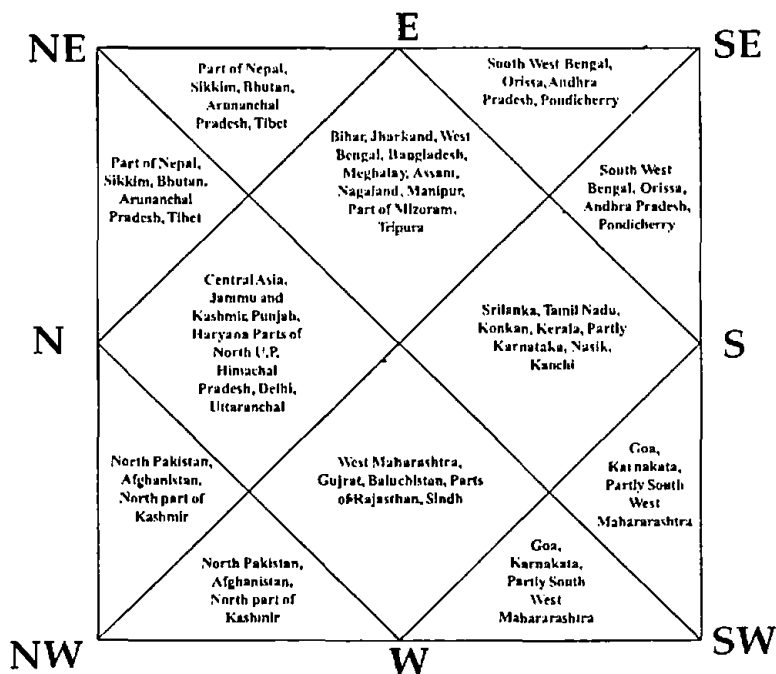
The Ascendant is East, 7th house is West, 10th House is South and the 4th house is North.

Applied to India, it would be like the diagram shown in Diagram 1.

DIRECTION OF INDIA FOR ASTROLOGICAL PURPOSES



Indian States on Horoscope for Mundane Purposes



Now examine the *Ardra pravesha* horoscope. Aries has risen in the Ascendant. Aries has 25% water content. Venus is in it. Lagna lord Mars is in Scorpio, a 100% water content sign, so the rain potential goes up. Venus is watery planet, and it aspects Libra, it's own house. Libra, like Aries, is 25% water content sign. Venus fully watery, influencing 25% watery signs is to produce beneficial, average rainfall in the East and West of the country. Rains in the West are also likely to be helped by the placement of Mars, the Lagna lord in his own sign.

The sign in the South, the 10th house, is Capricorn, a 100% water content rashi and its lord is placed in Taurus, a 50% water content sign, implying increased water potential. Saturn is cold and windy – storms and gales are likely in the South.

North has 5 planets in the North/North-East directions. The sign is Cancer, a 100% water content rashi and its lord is in Gemini, a zero water content rashi, with Jupiter & Sun. Saturn & Mercury are in Taurus, a 50% water content sign. Venus, the lord of Taurus is in Aries. Saturn represents cold and Mercury is an impressionable planet. Hence, cold conditions in rainy season of average rains in the areas of Haryana, Punjab, Himachal Pradesh & Kashnir.

The northern parts of the country may get about normal rainfall with excess in the plains. Good beneficial rains in the eastern and western portions. Thunder, strong winds and cooler climate in North-Northeast and South-Southwest directions. Karnataka, Goa, Western ghats and the West coast (Mangalore area) and Therai, Northeast of Uttaranchal and Northwest of Bihar excess rains. Rest of India may get normal rains.

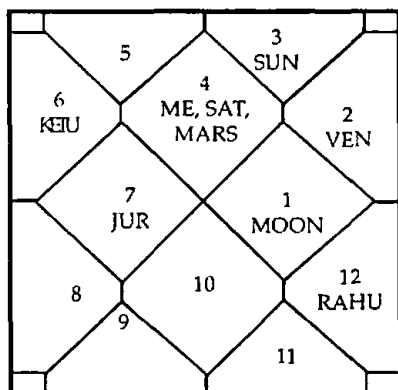
Ardra Pravesha provides general trends based on the location of watery signs – the directions in which 100% water content signs are, get good rains generally. The planets bring in their characteristics of cold and wind by Saturn, hot & violent winds and storms by Mars, and heat by Sun. The planets also indicate the geographical areas, which would be influenced by them during the year.

The predictions made before *Ardra Pravesha* came to be true.

5.1.2 Ardra Pravesh 2006

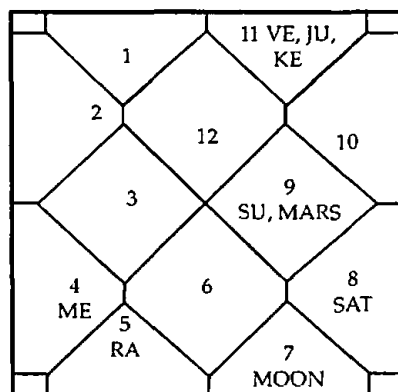
At the time of updating this book, we have made the Ardra Pravesh Chart for the year 2006, which was on 22nd June 2006 at 09:22 hrs Delhi. The Ardra Pravesha 2006 chart is given below.

D1



12 RAHU	1 MOON	2 VEN	3 SUN
11			4 ME SAT MARS LAGNA
10			5
9	8	7 JUR	6 KETU

D9



12	1	2	3
11 VE, JU, KE			4 ME
10			5 RA
9 SU, MARS	8 SAT	7 MOON	6

Ardra Pravesh 2006

Forecast of 2006 rainfall through Ardra Pravesh Chart

In this Ardra Pravesh Chart, Lagna rising with Cancer rashi which has 100% water content. It has 3 planets i.e. Saturn, Mercury and Mars. Saturn and Mars are within 2 degrees of one another. Mars is the Yog Karak of this chart. By nature Mars and Saturn are the planets which control Prachand and Dahan Nadi's

of Sapt Nadi Chakra. Weather will take their signification and would thus lead to excess in rains, excess in heat, excess in disturbances. The news on 9th June 2006 was "Fog in the hot month of June in North India". It is the gift of Saturn and Mars closing up in Cancer, Meerut was fogged out.

We have had in end of October 2006 the strange sight of *Haridwar* being white washed by inscencent hail strom - extreme cold is Saturn's gift.

Jupiter in Kendra in Libra is aspected by Mars (the 10th Lord) and the Moon (the Lagna Lord from the 10th House). 10th House of a Horoscope denotes South. Moon is a watery planet and Aries has 25% water content. Aspect of Jupiter and Saturn on 10th and 10th lord being placed in a sign which has 100% water content should provide average or higher than average rainfall in southern states during this monsoon. The north of the country (4th house) Jupiter is placed, which will control the weather and this part will be devoid of extremes. Jupiter is retrograde and a planet in this *avastha* gives rise to erratic behaviour. Mars is ahead of the Sun. The conjunction is on 23rd october. We have a *Bhaddri* folk saying that "Aage Mangal Pichey Bhan, Varsha hove os saman". So rains are likely to dry up around 23rd september – one month before the actual degree conjunction. The rain followed similar pattern in South.

The 9th lord of the Ardra pravesha chart rises in the the Navamsha. Indian agriculture depends heavily on the quantam and quality of monsoon. 9th House rashi rising in the Navamsha lagna promises timely rains. The Navamsha lagna lord, Jupiter is in the 12th House, which indicates national expenditure related to agriculture. The country may give a higher procurement price. The agricultural inputs may need higher subsidy. Jupiter's retrograde motion till July 2006 is likely to make monsoon erratic. The monsoon was truly erratic.

Sun and Mars in the Navamsha are in the 10th House. The rashi is Sagitarius. 10th House traditionally dictates south. Sagitarius, in the natal chart, has risen in the sixth house. Monsoon is likely to be accompanied by windy and tornado like conditions (Pawan and Prachand). [This monsoon is likely to provide cover to the activities of insurgents who are likely to

move from north western part of the country towards southern part of India threatening the Government (Sun) and the Security Forces (Mars). This is confirmed by the Rahu's aspect on 10th house in Navamsha from 6th House. This also means that Government and Armed forces will have difficult time this monsoon in these parts of the country.]

The Western portion of the country carries no planets (5-8th house). The area has the aspect on its extremities - Venus aspects Scorpio and Jupiter aspects Aquarius. Therefore, the area is not totally arid. Rains in the Western portion of India are likely to be less than normal.

Special Note for Mumbai and Goa: Saturn is the 7th Lord, which is in Cancer (100% water content rashi). It is aspecting its own house. It is also the 8th Lord. Therefore, whatever goodies it give, will be with a hefty price. Early rains has already caught the BMC on the wrong foot. (June 06)

5.2 THE MEDIUM RANGE FORECAST – THE 195 DAY STORY

The observations for the medium range prediction commence in the month of Margasheersha at the time when the Moon enters Purva Ashadha nakshatra in the Shukla paksha. The date is somewhere around the last week of November or the first\second week of December. Moon's entry in the constellations in which clouds were observed and water detected during the observation period Nov./Dec. to Mar./April will yield rain on being visited by the Moon in June/Sept period. The gap is generally 195 days.

The Purva Ashadha nakshatra's lord is "Aap" Aap is water, or 'Ambu' yet another name for water. It is, therefore quite logical to believe that this constellation would, in some way, contribute to the rains. The other constellations that have propensity to stimulate the clouds into yielding the water stored in them are Purva Bhadrapad, Uttara Bhadrapad, Rohini and Uttara Ashada. These 5 constellations are "Bahutoyad" (givers of plenty of water).

Satabhisha, Aslesha, Ardra, Swati and Magha are also good and favourable nakshatras that assist the clouds in storing water

and releasing it as rains, 195 days later. The cloudy or rainy conditions observed during the stay of Moon in these 10 constellations are generally very promising for rains 195 days later.

Moon's entry in the constellations in which clouds were observed and water detected during the observation period Nov./April will yield rain on being visited by the Moon in June/October period. The period of the observation and its consequent result, 195 days later are as shown below:-

Observation (a)	Resultant rains (b)
Paushya Krishna paksha	Shravan Shukla paksha
Magha Shukla paksha	Shravan Krishna paksha
Magha Krishna paksha	Bhadrapad Shukla paksha
Phalgun Shukla paksha	Bhadrapad Krishna paksha
Phalgun Krishna paksha	Ashwina Shukla paksha
Chaitra Shukla paksha	Ashwina Krishna paksha
Chaitra Krishna paksha	Kartika Shukla paksha

What is observed in (a) is repeated in (b). Rains observed in the period (a) are repeated during the period shown in (b). Clouds pregnant with rains observed in the months at (a) rain for the duration as indicated below in the period shown at (b):-

A	B
Margasheersha	8 days
Pausha	6 days
Magha	16 days
Phalguna	24 days
Chaitra	20 days

The sages have recommended that observations be done at a distance of every 10 yoganās. (one yojana is equal to nearly 14 kms).

5.3 SHORT RANGE FORECAST- ROHINI YOG

Moon's entry into Rohini nakshatra in Ashadh Krishna Paksh is called Rohini Yog. In the year 2002 it was on 07 July. It was on

10th July at 26-17 hrs in 1999 and on 30th July at 12-17 hrs in 2000. In 2006 moon entered Rohini on 23rd June at 15:19 hrs. This is a defining day. Observations made on this one single day provide the data for forecasting weather for next four months. This is a mute testimony to the genius of our Sages and Rishis.

On the day of the entry of Moon in Rohini in Ashadh month, the direction of wind, changes in the directions and speed of wind are observed as they are the determinants to predict the time and amount of rainfall during the next four months. The clouds, their shape and colour and their water bearing content is noted. The observations are restricted to the day light hours. The day is divided into 4 parts each of approximately 3 hours duration. Each part is called a "Prahara". Observations of the First "Pahar" predict the results of Shravana month. The second 3 hour period's observations give the likely weather of Bhadrapad month. The third "Prahara" relates to Ashvin month. The observations in the last 3 hours prior to the sunset relate to Kartik month. If the wind is sweet smelling and is of moderate strength and there are good looking clouds, it augurs well for rain. Wind blowing from East and West causes good rains. Wind blowing from South causes obstruction to the rains. Wind from southeast is bad. Winds from North & Northeast are also good. All directions, except South & Southeast are considered good. Rohini Yog observations like the others are restricted to the local area (10 yojanas).

On this very special day, seeds are sown in suitably "Abhimantrit" earthen vessels. Their time of sprouting, the size, colour and vibrancy of the seedlings determines the quality and the quantity of the crop pertaining to that seed and that area.

Also noteworthy are the remarks of Shri. Chidambara Iyer that are contained in the *Brihad Samhita* translation by Shri. M. Ramakrishna Bhat "that the weather indications of one single day in a year should form the subject of so much calculation with the Hindus in determining the future agricultural prospects of the land, while to the inexperienced eye of a western man of science, the day appears as indifferent or otherwise as any other day of the year argues that modern science is still far behind in her investigations of the laws of nature."

5.4 OTHER CONCEPTS IN ASTRO-METEOROLOGY

5.4.1 Mandalas

Solar ingress into a Sign is called "Sankranti". Moon's position in a particular constellation (Nakshatra) during "Sankranti" sets the tone for that month. Note the Mandala, the Moon is in at the solar ingress time. The name of the Mandala decides the weather. The Mandalas are:

MANDAL	NAKSHATRA
AGNI	Bharani, Kritika, Pushya, Magha, Purva Phalguni, Purva Bhadra & Visakha
VAYU	Ashwini, Mrigashira, Punarvasu, Uttara Phalguni, Hasta, Chitra & Swati
VARUNA	Ardra, Aslesha, Moola, Purva Ashadha, Satabhisha, Uttara Bhadra & Revati
MAHENDRA	Rohini, Anuradha, Jyesta, Uttara Ashdha, Abhijit, Shravan & Dhanista

Varun & Mahendara Mandalas promote rain. Agni Mandala stops it, Vayu makes it stormy, windy with gales.

5.4.2 Meghduar

At Sankranti the Moon's placement in a specified "nakshatra" would cause it to be in a Megh duar as under:-

Meghduar:	Bharani, Kritika, Rohini, Mrigashira, Ardra, Punarvasu, Pushyami & Aslesha
Vayuduar:	Magha, Purva Phalguni, Uttara Phalguni, Hasta & Chitra
Dharmaduar:	Swati, Visakha, Anuradha
Retduar:	Jyesta, Moola, Purva Ashadha, Uttar Ashadha, Abhijit, Shravan
Hemduar:	Dhanista, Shatabhisha, Purva Bhadra, Utrara Bhadra, Revati, Aslesha

Meghduar foretells good and beneficent rains.

Vayuduar there are good clouds but the rains are elusive.

Dharmaduar Very good for plentiful rains.

Retduar Totally deceptive clouds rain is elusive.

Hemduar Beneficent and bountiful rains.

5.4.3 Planets and Rains

Some notable occurrences and their effect on the rains:-

1. Mars staying in Swati, Purva Ashadha, Uttara Ashada, Ardra, Rohini, Uttara Phalguni stops all rain.
2. Jupiter ahead of Sun & Venus causes extremes cold.
3. Moon in Cancer, Capricorn and Pisces induces good rain.
4. Mars, Mercury, Saturn ahead of Venus cause winds, no rains.
5. Moon-Venus conjunction or opposition causes rains.
6. Moon in 5, 7, 9 from Saturn causes rain.
7. Mars ahead of the Sun obstructs rains.
8. Change of signs by planets cause rain.
9. Retrogression of planets causes rain.
10. Setting & rising of planets (other than Sun and Moon) cause rains.

5.5.4 SAPTA NADI CHAKRA

This is the "Chakra" that indicates daily rainfall. It is used if one wishes to find out whether it would rain on a particular day. It is the daily/weekly diary of the rain. This is used in rainy season with greater felicity.

This is how it is prepared. 'Sapta' means seven and 'Nadi' is a channel. Prepare a chart of seven vertical columns as given below and name them as indicated.

PRACHAND SATURN FIERCE	PAWAN SUN WINDY	DAHAN MARS HOT	SOUMAYA JUPITER FLUCTUATION	NEERA VENUS GOOD RAIN	JALA MERCURY BETTER RAIN	AMRIT MOON BEST RAIN
KRIKA 3	ROHINI 4	MRIG 5	ARDRA 6	PUNARVASU 7	PUSHYA 8	ASHLESHA 9
VISHAKA 16	SWATI 15	CHITRA 14	HASTA 13	U. PHALGUNI 12	P. PHALGUNI 11	MAGHA 10
ANURADHA 17	JYESHTA 18	MOOLA 19	P. ASHADA 20	U. ASHADA 21	ABHIJIT 22	SRAVAN 23
BHARNI 2	ASHWINI 1	REVATI 28	U. BHAD. 27	P. BHAD 26	SATABHISA 25	DHANISTA 24

1. Abhijit is included in the reckoning of constellations. It comes in as 22nd nakshatra placed between Uttara Ashadha and Shravan in the chart above. Its extent is 6° 40' to 10° in Uttara Ashadha nakshatra.

2. Rains commence when Sun enters Ardra and cease when Sun leaves Swati. Both these nakshatras are Rahu's nakshatras. Another interesting feature is that from Ardra (6) to Swati (15) are all female nakshatras. These soft, feminine constellations are unable to bear the heat of Sun. They cry and their tears are the rains. 16th, 17th nakshatras are eunuchs and 18th to 5th are all male nakshatras.

It is also noteworthy that Southwest monsoon causes 70% of rains in the country. Northeast monsoon causes the balance 30%, called winter rains generally in the southern areas of the country.

The general principles that govern rains in the context of Sapta Nadi Chakra are:

- a) Planets' transit into the constellations shown in the Nadis of the Chakra activates the respective nadis.
- b) The planetary ingress in Prachand would mean transit of any planet in the constellation Kritika (3), Visakha (16), Anuradha (17) or Bharani (2). The result would be cyclonic, violent stormy weather. This would be definite if two or more planets are simultaneously transiting in the same Nadi.

- c) The results of planetary ingress in the other constellations of a Nadi induces it to give results as under:

PAWAN	Winds, gales, storms
DAHAN	Hot, fiery weather
SAUMYA	Pleasant, cool & cloudy
NEER	Good rains
JAL	Beneficial, timely and light rains
AMRIT	The best rains.

- d) Mars is the planet, that can single handedly induce a Nadi to give its results. All other planets need support.
- e) If there are 2 or 3 planets in a nadi, the rains will occur on the day the Moon joins this group.
- f) Mercury, Venus, Jupiter, Moon induce rains more copiously.
- g) Weather changes when:

- A major planet changes its sign (Saturn, Jupiter, Mars, Rahu)

- Whenever planets set or rise, retrograde or direct, weather is affected according to the sign, nakshatra, planet and the position of Moon.
- Mercury in rainy season is capable of inducing rain single handedly when it changes signs, sets or rises or retrogrades/directs.
- If a planet were in its nadi, Moon's entry in any of the four Nakshatras constituting that nadi would cause a weather change.
- If maximum number of planets (five) are in Neer nadi and Moon joins it, rains will last for 6 days. Same situation in Jal nadi will lead to 12 days rain and in Amrit nadi 24 days rain.
- Malefics (Sun, Saturn & Mars) cause clouds and do not permit rains.
- Moon, Mars, Jupiter in one nadi cause excess rains.

Let us now examine 3 Rainy days. Firstly 11th April 2001.

The planetary position was:

Sun	Revati (Dahan)
Moon	Anuradha (Prachand)
Mars	Moola – (Dahan) Changed sign on 10 th April at 18-15 hrs.
Mercury	Uttara Bhadra (Saumya)
Jupiter	Rohini (Pavan)
Venus	Uttara Bhadra (Saumya)
Saturn	Krittika (Prachand)

1. Mars changes the sign
2. Mercury & Venus in Uttara Bhadra – a water producing nakshatra and in Pisces, a 100% water sign.
3. Gale & rains are indicated.

26th July 2005 (Maharashtra, Konkan had the heaviest record breaking rains)

The planetary positions were:

Sun Pushya (Cancer- 100% water) - Jala

Moon	Uttara Bhadrapad(Pisces 100% water) (Soumya)
Mars	Ashwini (Aries 25% water) – Pawan
Mercury	Ashlesha (Cancer 100% water) - Amrit
Jupiter	Hasta (virgo 100% water) - Soumya
Venus	Magha (Leo 0% water) - Amrit
Saturn	Pushya (Cancer 100% water) - Jala

1. Sun/Sat conjunction on 23rd July in Jala Nadi.
2. Mercury retrograded on 23rd July and was Set (Asta) on 25th July.

14th September 2006

Sun	U. Phalguni (Leo 0% water) - Neera
Moon	Rohini (Taurus 50% water) - Pawan
Mars	U. Phalguni (Virgo 0% water) – Neera
Mercury	U. Phalguni (Virgo 0% water) - Neera
Jupiter	Vishaka (Scorpio 25% water) - Prachand
Venus	P. Phalguni (Leo 0% water) - Jala
Saturn	Ashlesha (Cancer 100% water) - Amrit

5 Planets in Neera, Jala and Amrit Nadi's and 4 out of these 5 in 0% water content rashi, which caused a short duration rain.

5.4.5 IMMINENT RAINFALL

Sun at sunrise is benign and is looked at by hordes of Sun worshippers. It is an excellent cure for eyes to look at the Sun at its rising time with naked eyes. However, if rain is due in a few hours, the rising Sun becomes so bright that one cannot look at it. “Durnireekshayo” this gem has come from *Varaha Mihir* in his *Brihat Samhita*. I can do no better than to quote it verbatim.

BRIHAT SAMHITA, Chapter XXVIII – Signs of immediate rainfall

Slok no. 3: If in the rainy season, the Sun, even when rising, cannot be looked at on account of his dazzling brilliance and appear like molten gold, or possess the pure luster of beryl, or if

he burns with intense heat at the Zenith of the sky, there will be rain on the very same day.

Slok no. 4: Tasteless water, the sky with the color of cow's eyes or crow's eggs (white and blue), the quarters being uncontaminated, salt becoming moist, subdued wind, much tumbling of fishes ashore and the repeated croaking of frogs.

Slok no. 5: Immediate rain is indicated by cats scratching the ground vehemently with their nails, accumulation of rust on iron or bronze vessels with smell of raw meat or fish, and construction of bridges on the roads by children.

Slok no. 6: Mountains looking like heaps of collyrium or their caves wrapt in vapour, and haloes round the Moon with the colour of cock's eyes (deep red), are symptoms of rain.

Slok no. 7: Ants shifting their eggs without any trouble, mating of snakes, climbing down the trees by snakes and cows' leaping.

Slok no. 8: If the chameleons perched on the tops of trees fix their gaze on the firmament, and cows (or bulls) look up towards the Sun, there will be rain ere long or in near future. (It is recognized by scientists that certain animals have uncanny powers of foreknowledge of coming events. Nowadays the police department employs dogs in tracking criminals).

Slok no. 9: If the domestic animals like cows are unwilling to go out of the house and shake their ears and hoofs, or if the dogs behave in the same manner, it should be declared that there would be rain soon.

Slok no. 10: When dogs stand on the roofs of houses, or bark continuously looking up towards the sky, or when lightning appears in the north-east at day time, then the earth will be submerged in water.

Slok no. 11: When the Moon appears with the red hue of the eyes of a parrot or pigeon or of honey, and when a second Moon shines in the sky, there will be immediate rain.

Slok no. 12: If there be pearls of thunder at night and blood-red streaks of lightning standing erect like rods at day-time, and if there be a cool breeze blowing from the east, there would soon be rain.

Slok no. 13: If the sprouts of creepers are turned up towards

the sky, birds bathe in water or dust, and reptiles or worms are seated on the tips of grass, there will be an immediate fall of rain.

Slok no. 14: If the clouds at dawn or twilight possess the same colour as peacocks, parrots, blue-jays or Cataka birds, or have the luster of roses and red lotuses and resemble in shape wave, hills, crocodiles, tortoises, or fishes, and are piled up in many layers, they will pour down rain before long.

Slok no. 15: If the clouds are as white as chunam or the Moon at the edges as dark as collyrium, or the bees at the center, glossy, have many layers, dropping particles of water, and are cut up like the steps of a staircase, and being formed in the east, sail westward or *vice versa*, they will drench the earth for long with plentiful rain.

Slok no. 16: If at the time of sunrise or sunset there be a rainbow, a cross bar of clouds, a mock Sun, a straight fragmentary rainbow, flashes of lightning, and haloes around the Sun and the Moon, it should be predicted that there will be plentiful rain in the near future.

GHAGH AND BHADDARI

India has a treasure trove of folk sayings. A traditional society has these "Paramparic" bits of wisdom contained in pithy and telling couplets. Ghagh and Bhaddari, a husband wife team, are remembered to this day for their witty, wise and superbly accurate couplets that predict nature's future course. For rain forecasts rural India would any day line up behind these geniuses forsaking the totally unreliable Met Office's forecast. The real taste of these sayings is in the local language. Translation in English makes them insipid. Sample a few of them.

1. "*Vayu chalegi utara, maand piyenge kutra*": In rainy season should wind blow from the North it brings such beneficial rains that even the stray dogs get to eat rice.
2. "*Magh poos jo dakhina chale, to savan ke lachchan bhale*": Southerlies in winter months indicate a blessed rain filled July- August.
3. "*Dakkhini kullankini, magh poos sullakkhini*": Southerlies are harbingers of ill luck, except in Winter months (Jan-Feb).

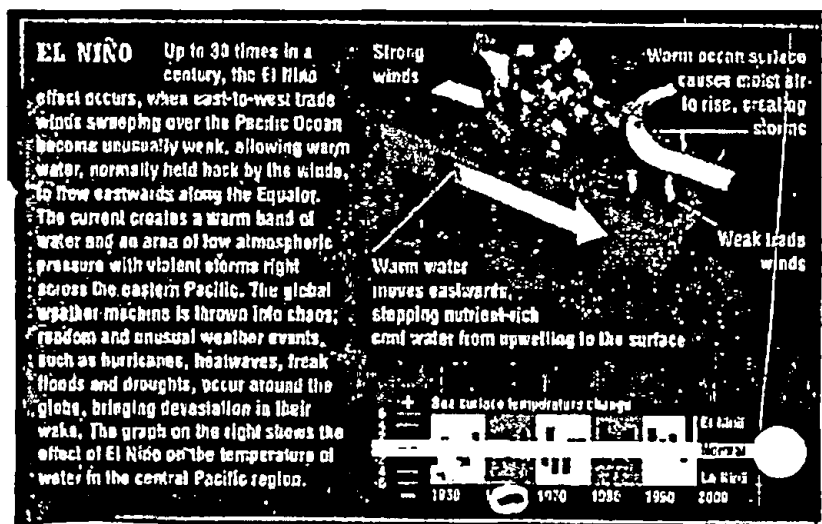
4. "*Uttar ciameke bijuri, purab baliti vayu, Gaghi kahye sun Bhaddri bargha bhitar laun.*": Ghagh asks Bhaddari that there is lightning in the North and the wind is blowing from the East, I think rain is round the corner. Shall I bring the bullocks inside the house ?
5. "*Uge Agasta phule ban kaans, ab chodo barkha ki aas*": The star "Agasta" has risen (this is a southern star which rises around 10th Sep). It's connection with rains is well known. Even Goswami Tulsidas has written " Udit agasta panth jala sokha" meaning Agasta has risen water will now be sucked dry.
6. "*Poos andheri saptami jo paani nahin dei, tau Ardra barse sahi jala thala ek karei*": Poos represents December. If there is no rain on the Krishna Paksha Saptami then there would be plenty of rains during the end of ensuing June. This also indicates the acceptance of the 195 days rule based on local knowledge and reliable replicity.
- 7 "*Aage mangal pichchey bhan, varsha hove os saman*" In monsoon months if Mars is ahead of the Sun rains get retarded. This has been experienced a number of times and is correct again proving the depth and vision of the Sages and Rishis.

5.5 EL NINO

On Earth, heat from the sun warms the equator much more than the poles, and then the atmosphere and oceans move this heat toward the poles. The motion in the atmosphere is powered by heat from evaporating sea water. The warm, moist air rises, pulling in dry air and creating giant atmospheric loops called convection cells that transfer heat away from the equator.

The phenomena called "Southern oscillation" refers to a seesaw shift in surface air pressure at Darwin, Australia and the South Pacific Island of Tahiti. When the pressure is high at Darwin it is low at Tahiti and vice versa. El Nino, and its sister event – La Nina – are the extreme phases of the southern oscillation, with El Nino referring to a warming of the eastern tropical Pacific, and La Nina a cooling.

The El Niño/Southern Oscillation (ENSO) may have more far-reaching effects on the global climate than researchers used



to think. Not only the Pacific Ocean, but the Indian Ocean experiences cyclical fluctuations in upper ocean temperature that have repercussions for the world's weather, new analysis of surface and subsurface temperature, data confirms this phenomenon for the first time. It has been discovered that an El Niño pattern in the central Indian Ocean, is locked in phase to that of the Pacific Ocean. Related effects were also observed in the Atlantic that trail the El Niño in the Pacific and Indian oceans by about 12 to 18 months.

For a long time weather analysts have wondered about the role that the Indian Ocean plays in the El Niño cycle, yet they have been unable to identify recurrent and robust patterns of sea surface variability in the Indian Ocean on El Niño timescales.

An El Niño begins in the Pacific when warm surface waters and heat in the upper layers of the ocean build up in the central equatorial Pacific and subsequently are transported eastward toward the coast of the Americas. When this movement/ wave propagation, reaches the coastline, it is reflected and moves back across the Pacific in the form of a wave that continues to affect climate and ocean circulation. The net effect brings disruptive floods to some areas, while bringing droughts to others, ranging from eastern Australia to Brazil and Africa, and from North America to India.

For example, when the warm water pool in the Pacific is centered at a longitude of about 160°W , the warm water pool in the Indian Ocean is beginning to be displaced eastward from about 50°E longitude of the tip of India. When the pool arrives during the course of a 3- to 7-year cycle along the coast of the Americas in the Pacific, the pool in the Indian Ocean is off the coast of India. During this state, droughts are seen throughout India, while flooding and its related economic and health perturbations are occurring across Central and parts of South America.

What's more, the scientists hypothesize that the ENSO cycles in the Indian and Pacific oceans may influence each other. Study and constant monitoring of El Niño events in the Indian Ocean may help predict rainfall patterns in the Austral-Asia region 6 – 12 months in advance in the way that scientists are now attempting to make better predictions of climate variations due to Pacific ENSO phenomenon.

Nevertheless, the dynamic processes within each ocean appear to be different, the scientists observe. For starters, the warm pool propagates more slowly along the equator in the Indian Ocean than that which the pool does in the Pacific Ocean. After the full-fledged El Niño in the eastern Pacific dissipates, the warm pool in the Indian Ocean continues eastward to Indonesia and southeastward into the Timor Sea north of Australia. In addition, the circulation of the pool in the Indian Ocean appears to be linked with the 3- to 7-year perturbation in monsoon winds that blow along the coastlines of East Africa, India, and Indonesia. During an Indian Ocean El Niño, the southwesterly summer monsoon is much weaker, and less moisture is being advected over India.

This is a brief introduction to Astro Meteorology. We are lucky that the foremost exponent of this science Shri K.N. Rao is regularly explaining its use in his articles in various newspapers and the Journal of Astrology. The readers must read them then only would they understand the depth and the superiority of this ancient science.



ANNEXURES



1. Mughals and Astrology

Let us take a birds eye view of Mughal rule. Babar was the grand son of two of the most notorious names in the world history-Changez Khan and Taimur the Lame. Changez was his maternal grandfather, and Taimur his paternal grandfather Taimur had invaded India in 1398 but he didn't stay. His memory however stays on as the barbaric, ruthless looter and savage invader.

Babur ruled India for 4 short years 1526-1530. His technologically advanced weaponry; guns; were used for the first time on the battle field-earned him a touch and go victory over the numerically superior army of the Ibrahim Lodi. His companions did not like the heat and dryness of India and wanted to return to the cool environs of Kabul.

Babur pressed them to stay on. Rana Sanga of Mewar attempted to root out these Mughal invaders. On 16th March 1627 he engaged Babur in the Battle of Kanua (40 miles West of Agra). The Rajputs lost and the Mughals struck root. There is a record of Babur taking Astrological advises. The astrologer was Mohammed Sharif; His advise was that Babur would lose hence he should desist from-waging war. Babur reacted by the dramatic renunciation of alcohol, his breaking the wine goblets and the declaraion "with fame even if I die I am content; let fame be mine. Since my body is death's". Babur won. Mohammed Sharif was given one lakh rupees for his services and banished.

HUMAYUN

Babur has written about the birth of Humayun that "On Tuesday 4 Zikad 913 Hijari (6 March 1508 AD) when Sun was in Pisces

constellation, Humayun got birth in the inner fort of Kabul. Maulana Musnadoun, a well known poet, worked out the name sultan Humaun Khan from the date of birth, another poet worked out Shahe Feroz Kadr as the name. From the numerological interpretation of these names and checking their compatibility with date of birth, Humayun name was selected for the boy.

Birthday Celebrations

Every year, the birthday of Humayun was celebrated by weighing him in gold and distributing the Gold to the masses. The Palace was decorated in the form of Zodiacal signs. People sat in an arrangement, which was totally astrological. This was in the form of a massive carpet. The seating arrangement was circular and made of precious stones. The first (outer) ring was white, second ring was blue, third connected with Saturn was black, fourth connected with Jupiter was Kesri, fifth representing Mars was red, sixth for Sun was golden, seventh connected with Venus was purple, eighth connected with Mercury was bright green and ninth enclosure, related to Moon, was white. After Moon, the enclosures of Fire, Air, Earth and Water were laid in succession.

The Badshah used to sit in the golden area of Sun. Every group was related to the seven planets. This way Hindu Amirs and Sheikhs sat in black region of Saturn, Syeds and Aalims in Kesri region of Jupiter. Similarly all other persons were seated according to their rank and profession. King also used to employ a dice to select the sitting arrangement. The figure on the dice used to decide whether the person has to sit, stand, lean or take rest on the pillow (musnad). Each planets enclosure was divided into 200 parts; therefore there was arrangement to accomodate 1400 persons.

Humayun's Character

Humayun's predicted age was 51 years. His reign lasted for over 25 years. He was full of all skills besides astounding external and spiritual qualities. He was second to none in astrology, Nakshatra-Vidya (Astronomy) and all secretive studies. He was

supporter of learned, skilled, pure and saintly people. He was also attracted to poems and poets and he himself used to create good quality verses. He was never without ablutions. He never used to take the name of Allah without purity. He used to spend nights in conferences and never used to display miserlyness. He never used to scold or abuse anyone. He never used to take left foot forward first either at home or at Masjid. In his durbar also if someone entered with left foot he used to ask him to enter with his right foot. He never used to laugh heartily but used to smile in public.

Omens and Shakuns

Omens and Shakuns are part of Astrology. Even while teaching Astrology today, Omens and Shakuns form a Skandha out of the five. Shakun and omens were practices by Muslims as FALL, which is explained in 'KANUNE HUMAYUNI' as under:-

"There are two types of Shakuns. Good Shakun is called FALL and bad Shakun is called TIARAH."

Hazrat Muhammad declared to believe in FALL and discard TIARAH. When asked what is a FALL, Paighambar (Prophet) replied that any good word you hear is FALL. He also mentioned that running of animals, the flight of birds and throwing of stones, which are considered FALL among the idol worshipping Arabs, should be shunned.

Humayun was a firm believer in Omens and Shakuns and would, like the believing people even today, seek and be on the lookout for a good omen. Two such incidents have been recorded in 'KUNUNE HUMAYUNI', a book written by Khawand Mir. The book has been Published by The Department of History, Aligarh Muslim University, Aligarh in 1962.

Humayun was out riding when he wanted to take out a FALL. He mentioned it to his companion Maulana Masihuddin Rouhalla that the next three persons, who they will come across, should be asked their names and FALL ascertained on that basis. The first person, Humayun came across, was an old man and he was asked to give his name. He mentioned his name as Murad Khawaja. The next person was a woodcutter carrying wood on his donkey. He gave his name as Daulat Khawaja. Humayun

said that if the third person were named Sa-adat it would be an excellent FALL indicating great good luck. About the same time they came across a small child tending his cattle. He gave his name as Sa-adat. This made everyone happy and they believed that with heavenly blessings Humayun would rise and achieve his goals.

KANUNE HUMYUNI goes on to explain the implications of these three names as indicated hereunder:

Ehle Murad - Good Looking, handsome, singers and musicians were put under this category.

Ehle Daulat - All the position holders and the leaders of the community, the relatives, the Amirs and the soldiers were called the Ehle Daulat.

Ehle Sa-adat - Syeds, Amirs, Qazis, the learned, the-poets and the respectable folk were all classified under Ehle Sa-adat.

Murad followed by Daulat followed by Sa-adat was thus an extremely fortunate FALL.

Just before going to battle, Humayun wanted to take out a fall and he thought if a white rooster comes and sits on his right shoulder, victory would be his. Within few minutes of this thought crossing his mind, a white rooster came and sat on his right shoulder. Humayun was so pleased with this FALL that he even announced impending Victory to his soldiers.

Division of Weeks Days

Humayun divided the weeks days according to "Ehle Daulat" or "Ehle Sa-adat" or "Ehle Murad". He had kept Friday for rest and Ibadat.

Saturday and Thursday: Saturday and Thursday were classified for "Ehle Sa-adat" i.e. for Science and knowledge or Ibadat (prayers). These two days were chosen for this purpose because Saturday is associated with Saturn who is the supporter of Adorable Mashayakh (ancient heritage) and Jupiter is associated with thursday and it supports Syeds, Alims and honorable followers of Shariat (prescribed rituals).

Sunday and Tuesday: Sunday and Tuesday were classified under "Ehle Daulat". The matters relating to administration of

the Kingdom, maintenance of law and order and issuing of Farmans (royal orders) etc. The reason for choosing Sunday for this purpose was that Sunday is associated with Sun who is related to Kings and Haakims by the grace of God. Tuesday is associated with Mars who is the supporter of brave warriors.

Monday and Wednesday: Monday and Wednesday were classified for "Ehale Murad". In these two days the Nadimi (reliable subjects) and "Ehale Murad" (special people) were called in the Durbar and their desires were fulfilled. These days were chosen because Monday is associated with Moon and Wednesday is associated with Mercury. Therefore it was more appropriate to listen to the beautiful Moon like persons speaking the language of Mercury i.e. Music on these days to increase pleasure.

Humayun's Administration: Division of Departments of Sultanate According to Tattwas

Humayun divided the departments of his Sultanate according to four Tattwas i.e. Aatshi (Agni or Fire), Hawaii (Vayu or air), Aabi (Jal or water) and Khaki (Prithvi or earth). He had appointed one minister for each of these departments.

Aatshi or Agni or Fiery Department: the department that deals with fire most of the time like Gunnery, Weapons, Management of War Equipment etc. is classified as Aatshi department. Khwaja Amidul Mulk had been appointed the Vazir or minister of the Aatshi Department. He used to wear Red clothes in the Durbar.

Hawaii or Vayu or Airy Department: Department dealing with the management of Kirkiraq, Kitchen, Royal Stable and Mules & Camels etc. was classified as Hawaii or Vayu or Airy Department. Khwaja Lutfullah was appointed the Vazir or minister of this department. He used to wear yellow clothes in the Durbar.

Aabi or Jal or Watery Department: Management of Sharbat Khana, administration of Suchi Khana and routing & digging of canals and all such management which is concerning water were classified under Aabi or Jal or Watery Department. Khwaja Hasan

was appointed the Vazir or Minister for this department. He used to wear blue clothes in the Durbar.

Khaki or Prithvi or Earthy Department: Agriculture, Building Construction, Civil Works and administration of land etc were assigned to the Khaki or Prithvi or Earthy Department. Khwaja Jalaluddin Mirza Beg was appointed the Vazir or Minister of this department. He used to wear green clothes in the Durbar.

Humayun's Visit to Tabrez

When Humayun reached Tabrez; he was shown few astrological instruments whose Persian names are 'Ustarlab' and 'Kurrah'. These were used for measuring the planetary distances. He was told that since Tabrez was a very old town, many instruments used in observatories could be found there. Humayun was interested in Astrology and ordered that these be searched and brought to him.

Birth of Akbar

Akbar was born on 4 Rajab 949 Hijari (14 October 1542 AD) at Amarkot in the morning. Moon was in Leo. The birth in Leo is considered very auspicious. Astrologers say that the son born at this moment will be regal and have long life. Humayun named his son Jalaluddin Mohammad Akbar in accordance with the dream he saw in Lahore on 4 Rabbi Usani 947 Hijari (8 Aug 1540 AD).

One of the reliable subjects of Humayun mentioned that often Humayun would look at the Horoscope of his son in seclusion and get pleased. Once this man had visited the secluded place where Humayun was alone. He heard the footsteps. Since no one could visit the place, on pondering it was realized that Hazrat Padshah (Humayun) was extremely pleased and dancing. When Humayun realized the knowledge of his subject about his dancing, He explained that the reason for his rejoicing was the pleasure, which he got after seeing the Horoscope of his fateful son.

Humayun had sent Akbar on a campaign with Bairam Khan. Some time later, He started worrying about his son's welfare

and to feel relieved he called for his son's horoscope, which is the safe repository of destiny. Humayun studied the horoscope and examined the planetray configurations for longevity, Victory over the enemies, and his luck. The examination relieved him of all stress and he felt good that due to the luck of Akbar and the blessings of his destiny, victory and success of Akbar was assured.

Humayun appointed Maulana Baizeed, who was an astrologer and a kinsman of Mirza Ullah Beg, a famous Turk Astrologer, to teach Akbar.

SHER SHAH SURI

Sher Shah Suri was in Eastern India i.e. Bengal, Bihar and Orrissa. Sher Shah heard that a famous astrologer was there in the service of King of Orissa. He wanted to call him and consult about his future plans. King had not spared the astrologer. However, the Oriya Jyotishi predicted in writing that Sher Shah Suri will not get victory in Bengal for one year and gave him a time and date to cross the river Ganges and leave for Bengal for success. Sher Shah Suri fought and defeated Humayun on 10 Muharram 947 Hijari (17 May 1540). Humayun had to flee and leave India for Sher Khan or Sher Shah Suri and his Afghans.

This indicates the depth to which astrology had pervaded the normal psyche and behaviour of Humayun who was just the second Mughal Emperor. It must be borne in mind that Humayun was on the run for most of the time of his reign and had faced some comprehensive defeats. These ups and downs made him a firm follower of Astrology because this is a definite, replicable way of determining the ebbs and tides of destiny.

AKBAR

At the time of Akbar's birth Chand, the astrologer, was consulted who correctly predicted about the auspicious moment of Akbar's birth. The horoscope that we get in Chapter III of Akabar Nama was cast in accordance with the Greek Astrolabe. The horoscope of Akbar cast by Maulana Chand was as-under:

Name : Akbar

Place of Birth : Amarkot 25N 15; 69E 40

Date of Birth : 15th October 1542 Time of Birth : 2 AM

MERC JUP 7	KETU 5	
8 SUN SAT	6 VEN	4
9	3	
10 MARS MOON	12	2
11 RAHU	1	

12	1	2	3
11 RAHU			4
10 MARS MOON			5 KETU
9	8 SUN SAT	7 MERC JUP	6 LAGNA VEN

Maulana Chand also cast the horoscope of Prince Salim (Emperor Jahangir) in the 14th year of Akbar's reign in 1570. Akbar's horoscope as per Hindu astrology and prepared by Jotik Rai, the court astrologer, is as given below :

7	6	5	4
VEN JUP			
7	5		3
SUN MERC SAT	KETU		
	8	2	
9	11		1
MARS	RAHU		
	10	12	
	MOON		

12	1	2	3
11 RAHU			4
10 MOON			5 LAGNA KETU
9 MARS	8	7 SU, ME SAT	6 VEN JUP

The difference in two horoscope is on the basis of two different system followed by two astrologers.

In Chapter V of Akbar Nama another horoscope is given which was prepared by Azdu-d-Daulah Amir Fathu-I-Lah of Shiraz who was consulted by Akbar when he joined Akbar's court in 1583. The horoscope prepared by him was as under"

	JUP, VEN MERC		4 KETU	
7 SUN SAT	6	5	3	
	8	2		
9 MARS MOON	11	1		
	10 RAHU	12		

12	1	2	3
11			4 KETU
10 RAHU			5 LAGNA
9 MARS MOON	8	7 SUN SAT	6 JU, VE MERC

The horoscope cast by Maulana Alyas of Ardabil (the capital of Azarbaijan) followed the Ilkhani tables. Alyas was mathematician of repute who belonged to the country of Tabrez where Nasir-ud-din Tusi had his observatory. The birth chart of Akbar by him was as given below:

	MERC JUP		KETU	
8 SUN SAT	7	6 VEN	5	4
	9	3		
10 MARS MOON	12	2		
	11 RAHU	1		

12	1	2	3
11 RAHU			4
10 MARS MOON			5 KETU
9	8 SUN SAT	7 MERC JUP	6 LAGNA VEN

The difference between the Greek philosophers and Indian astrologers about Akbar's horoscope is due to the fact that Indian placed the Ascendant with horoscope in Leo while the Greek placed it in Virgo. This was due to the difference of opinion among philosophers about the movement of zodiacal Heaven. The difference persists even today.

During the period of Akbar following two books of "Astrology" were produced:

- Jotish- This was a book on Phalit Jyotish written by Abdur Rahim-e-Khane-Khana in Mansavi (story) form with stanzas alternatively in Persian and Sanskrit.
- Tajik- This is a translation of an astrology book in Persian by Mukkammal Khan Gujrati on the order of Akbar. Tajik is the name of mid Asian race speaking Persian language. This word was also used in Arabic. "Tajikneelkanthi" is a high order phalit Jyotish book in Sanskrit. The reason for naming this book Tajik was that "Tajineelkanthi" was so popular that the word "Tajik" became a synonym for Phalit Jyotish.

(Akbar by Rahul Sanskratyam pp 308)

Coronation Horoscope of Akbar

In the idgah of Kalanur (Kalanur is near Gurdashpur in Punjab a dilapidated structure marks the coronation place. In an auspicious hour, near noon of Friday according to the second Rabi-as-sani 963 of the lunar year (14th February 1556) but by calculations the middle of the third (15th February) 10 Isfandarnaz of the Jalai year 477, 15 Tir of the Yazdajirdi year 925, 14 shabar of the Rumi (Syro-Macedinian), year 1867, that glory of his lofty lineage put on his person a golden robe and on his head a dark (mashkin) tiara, and sat with good auspices and prestige on the dias of sovereignty and the throne of the Caliphate.

14 Feb 1556 Noon KALANUR

	4		2	
5		3 RAHU		1 SAT MOON
	6		12 SUN VENUS MARS	
7		9 KETU JUP		11 MERC
	8		10	

12 SU, VE MARS	1 SAT MOON	2	3 LAGNA RAHU
11 MERC			4
10			5
9 KETU JUP	8	7	6

Description of the scheme of Horoscope of the Accession of H.M. the King of Kings.

Various delightful points emerge from the consideration of this auspicious hroscope. The first is that in the tenth angle which is the house of sovereignty, the Sun is showing increase of light, Now, the main point for consideration with regard to the hour of an accession is the propitiousness of the tenth house, Viz that there should be propitiousness befitting the approach of world adorer.

Imam-Abu-I-Muhammad of Ghazni, who was one of the great masters of astronomical prognostication, has laid it down that it is good to have the ascendant in Scorpio so that the tenth angle may be Leo, the house of Sun God. Here we have the Sun come of his own accord into the tenth and spreading the rays of auspiciousness and fortune.

VERSE

*A Shah who was the fulfiller of hope,
His heart shone with eternal light.
How can his ray not brighten the world,
Who have the Sun for a guardian?*

The second house, which is that of property, is Cancer and the Moon, which is the Regent of the house, has attained in the eleventh house, which is that of hope, the position of fauq-al-arz (ascension above the earth). This is the proof that the keys of earth's treasures will, without difficulty or effort, come into the hands of the treasurers of his fortune.

The third house, which is that of kinsmen and connections, is Leo and its dominant the Sun, is in the tenth angle. All relatives will be obedient to order and submissive to the commands of the Shahinshah.

The fourth house is Virgo, which is called the terrestrial angle, and conversant with the final results of actions and with possessions. The dominant (Mercury) is in Ninth house which is that of travel. This is a proof of excellent eventualities and of stability of conquests.

The fifth house is Libra, which is that of children, and

enjoyment and parents. Its regent Venus, is in Pisces, which is her house of exaltation. This proves that auspicious children will be near to the King and will show affection, and will grow up in the shadow of dominion and grace, that the cup of social joy will brim over, and that caravans of gifts from the four quarters of the world will unload at his threshold.

The sixth house is Scorpio, which is that of slaves and servants and of disease. Its Regent Mars is in the house of sovereignty (the tenth). This indicates equability of temperament, numerous faithful slaves and devoted servants. Though Jupiter is in Sagittarius, yet, by virtue of equal distribution of houses, he is imparting blessing to the sixth house.

The seventh house, Sagittarius, is the Western angle and the nadir (Nazir) of the ascendant. It is the house of enemies. As by the equal distribution of houses it is void of an auspicious star, there is strong evidence that the enemies of the state will be overcome.

The eighth house is Capricorn, which is conversant with heritages. As its dominant (Saturn) is in the eleventh house, this is a proof that hereditary blessings will be attached to the perfect condition of his personality.

The ninth house, is Aquarius and has to do with knowledge, faith and travel, Mercury who is the lord of the Ascendant (as Regent of Gemini) is there. He has a kind aspect to the Ascendant, and causes the acquisition of the lights of wisdom. He tells of sincere inquiry into the affairs of realm and religion. Soundness of plan in matters of travel and conduciveness thereof to the confirmation of dominion.

VERSE

*A king, whom for his wisdom we call Zir fanun (Master of Sciences)
We call him a guide to the road to God
Though kings be God's shadows
He is God's light then call him a shadow.*

The tenth house, Pisces, is called the tenth angle and is the house of sovereignty and of mothers. The Sun, Venus and Mars are there. The days of sovereignty will always pass pleasantly, and the owner will have daily increasing sources of splendour

and glory. Mothers of high rank will attain their desires thought good fortune.

The eleventh house, Aries is associated with hopes and with sincere friends. It is the Sun's house of exaltation, and the swiftly moving Moon is Waxing there. Every hope that arises in the holy soul will be fulfilled quickly and thoroughly, and friends will become successful from being associated with his great fortune.

The twelfth house is Taurus and is house of enemies. It is void of stars, and Mars is in aspect from the tenth house. The enemies of realm and religion will drink blood from the sharp sword of Mars. The Moon is in Aries, the Sun's house of exaltation. the great men of this science have declared that in accession horoscope, the Moon, which is the intermediary for conveying light from the superior heavenly bodies to the inferior, should be in Aries. They have considered this to be a circumstances greatly to be relied upon. The Sun is in conjunction with Moon. The Regent of tenth house (Jupiter)-is in the seventh house. The house of ascendant is aerial. These things indicate that the victorious troops will be well disciplined and that there will be increase of the royal splendour and glory. The part of Good Fortune is strong for it is situated in Leo, which is Sun's house, and its regent is in the tenth house. Jupiter who is strong evidence of loyalty, is in the seventh in his own house and is most auspicious. The regent of the tenth house is ascending. The affairs of the state shall daily advance and be proper. A portion of the house of the ascendant is rising in the mansion of the Moon. Mercury has a friendly aspect to the Moon. These are clear indications that things will turn out the best,-that fortune will increase and desires be attained.

The interpretation of the good points in this horoscope, and the wonders of it, is beyond the power of description. Acute scrutinizers of celestial tables and corners of degrees on the surface of astrocables know by the schedule of thought and the calendar of intelligence how few of such great and greatness-conjuring hours, in which so many everlasting blessing are unfolded have occurred since the time of the first motions of heavens and the constellations and since the conduct of the world

of mankind, which is quintessence of creation, has been in the charge of the heavenly bodies.

One of the poets has said with respect to the chronogram of the glorious occasion

VERSE

*The pulpit was exalted by the King's Khutba
And by a just mintage deeds become golden
By Akbar Shah's sitting on sovereignty's throne*

The accession of the word protecting lord also points to the years ending in bliss.

JAHANGIR

Jahangir had firm belief in astrology. Jahangir Nama makes it clear that Jahangir himself had the knowledge of Astrology and he knew the difference in calculations between the Hindu Astrology and Greek Astrology. Jahangir Nama has been authored by Jahangir himself and he describes in detail the period of his rule. Jahangir Nama is written in persian language, which was later translated into English and Hindi. We are giving few extracts translated from the Hindi translation of the Jahagir Nama, which reveals that Jahagir used to practice astrology and consult the astrologers for day-to-day works as well as for taking important decisions. Nagari Paracharini Sabha, Kashi, published this Hindi translation of Jahangir Nama and second edition was published in 1990. In this treatise relevant extracts have been taken from this edition of Jahagir Nama.

CORONATION

Jahagir came to the throne after the death of his father Akbar after taking out the auspicious time:

"Now we will describe some portion of the proceedings, so that is remains inscribed in pages of the world. On the morning of Thursday 20 Jamadi-ul-avval 1014 Hijari at the appointed auspicious time according to Jyotish at Agra city at the age of 38 years accepted the Badshahi throne and-became Badshah". (First Julusi Year, Page 1)

Julusi year of any King begins with the coronation of the king and goes till his death and thus called first, second, third year respectively. However, Jahangir started his second Julusi year from the day of Nauroz when Iranian first month Farvardin starts. This day also marks the entry of Sun in Mesha Rashi. Here it is not clear whether this is the entry of Sayana Sun in Mesha or Mesha Sankranti according to the Iranian calculations because Jahangir has mentioned the entry of Sun in Mesha on 19, 20 or 21 March in many years, but at least on two occasions he talks about Mesha Sankranti on 10 March. Otherwise, Iranian year was used to be solar year and was equal to 365 days and 15 Ghati. But the remainder one-fourth of the day (15 Ghati) is calculated in one additional month after 120 years. Beside this, Jahangir used to celebrate his Julusi New Year with lot of fan fare every year on the Iranian New Year Day 'Nauroz'. Jahangir has also described the planetary position at the time of his birth. Akbar had sought the blessings for son at the Dargah Sharif of Khwaja Moinuddin Chishti of Ajmer. Jahangir describes about the incident as follows:-

"Father's request for son was made with pure heart, that's after 6 years of the death of my brother, on Wednesday 17 Rabi-ul-avval 977 Hijari when 7 Ghati day had passed and Tula Rashi had risen by 24° Darja (degree) God had sent me in this world."

Jahangir had mentioned at-least two Muslim Astrologers, who were the contemporaries of Akbar and himself:-

"His name was Sheikh Abdullah and he was second to none in knowledge, intellect and analytical ability. He was an extraordinary expert in Astrology but his fate Nakshatra had not flourished with my father."

"Second example was the chase of Khusro (Jahangir's revolting son), where I had not waited for finding out the auspicious moment (Shubh Muhurat) and I had not rested till he was caught. This is strange that when I consulted the mathematician astrologer Hakim Ali about the moment of beginning of the chase, after starting the chase, then he replied that even if you had asked for the right moment to start the actions for fulfilling your desires then probably you would not have found a better time for many years to come."

Jahangir used to get the Muhurat for all the events. Journeys, entry in a city, on New year, Coronation, and even on proceeding for hunt:

"On getting the strong desire for Aher (Hunt) at the appointed time selected by the astrologers when one Prahar six Ghati were passed on Friday night on 15 Ramzan which coincides with fifth Julusi year's 10 Azar Month (name of Iranian Month) we proceeded for the Aher (Hunt)."

Jahangir Narma also mentions Samudrika Shastra:-

"His (Emperor Akbar) nose had a mole on the left side which used to appear good. The learned people of Samudrika Shastra say that this mole represents extreme wealth and good luck."

Jahangir had good knowledge of Hindu Jyotish and Greek Astrology:-

"Ujjain is one of the old cities and included in the seven Tirthasthans of Hindu's King Vikramajit who started the custom of looking at the sky and Nakshatras and he also dwelt in this city. Today when 1026 Hijari is going and our Julusi eleventh year is running, 1675 years have passed. Indian Astrologers make their calculations based on his observations only."

"According to the calculations of Hindu Astrologers on Sunday evening of 12th, when Dhanu Rashi reaches 27° Angle and 37 Pala later and according to Greek calculations on Makar reaching 15° Angle, from the womb of the daughter of Asaf Khan (Shahjahan's-wife) a precious gem had come to the world."

Jahangir belived in the influence of Lunar and Solar Eclipse and used to give alms on this occasion with full faith:-

"Saturday the 13th when the day was left by 4 Ghati, then Chandra Grass (Lunar Eclipse) started and gradually whole lunar body was effected. To ward of the evil effect we had Tuladan, wherein silver, gold, clothes, food, elephants, horses and other items were distributed in alms."

"Sunday 9th was Solar Eclipse, when day had passed by 12 Ghati. This started from west side and Rahu afflicted 4 parts out of 5 parts. From the beginning till end for the full sunshine it took 8 Ghati. Different varieties of metals, animals and vegetables etc. many articles were given in alms to Fakirs and poor people."

The custom of Tuladan was prevalent in the Mughal dynasty since the period of Akbar. This had no relevance with eclipse. As per this custom, the equivalent weight of the male royal family members in gold, silver, clothes etc were distributed in alms. the astrologers were consulted for this occasion also:-

"My father (Emperor Akbar) had this practice that he used to get his Tuladan twice a year, once in accordance with Solar Year (Iranian Solar Year) and second in accordance with Lunar Year (Islamic Hijari Year). This year when Khurram (Shahjahan) entered his 16th Lunar Year, all Jyotishi (astrologers) and Rammal (who take out Fall) requested that this year is very important according to the Janam Patri (Horoscope) of Khurram and as the prince who was not keeping good health, therefore I ordered that-as per practice gold, silver and other metals will be distributed in alms to poor after Tuladan."

Jahangir had at least this much knowledge of-jyotish that Sun is exalted in Mesha Rashi. He writes about the beginning of the third year of his reign:-

"Thursday 2 Zee-Hijja, First Farvardin (19 March 1608 AD) when Sun which provides light to the entire world and keeps everyone warm with his warmth is moving from Mina Rashi to happier Rashi of Mesha which is the abode of pleasure and happiness. This has given world the new light. New Year celebrations were held in the village of Rangta, which is 5 Kos far from Agra and I sat on the throne with regal pomp and show during the transit of the Sun."

Jahangir used to consult Jyotishis (Astrologers) in almost all matters and also believed in them:-

"On Tuesday 13th I called the daughter of Khusro (My son) and found her similar to her father as no one had seen. Jyotishis told that she was not lucky for her father but was lucky for me. At last it was revealed that whatever predictions were made by them had come true. They advised me to see her after the period of three years so I saw her after she attained the age of three years."

Jahangir has mentioned number of times about Jyotish Ram in Jahangir Nama whom he considers being expert in jyotish shastra and his predictions were accurate. Jahangir mentioned

the incident of the fall of Shah shuja (Son of Shahjahan) from window while playing, when he fell by his head but landed on the thick Jazim (carpets, mattresses etc) and thus his life was saved and he did not get hurt. According to Jahangir Jyotish Ram had already predicted this incident:-

"It is strange that three months in advance Jyotish Ram, who is expert in his Shastra knowledge, told me without any interpreter that from the Janam Kundli (horoscope) of the prince it is evident that coming three four months are not good for him, and it is possible that he may fall from a high position but this fall will not bring any danger to his life."

"Badshah Begum left for her heavenly abode on Tuesday 21th and I deeply mourned. I pray to Almighty God that he will provide her a place in the abode of forgiveness. Strange thing is that Jyotish Ram had predicted two-months in advance to out servants that some prime lady of Harem will go to the land of nonexistence. This he predicted based on the calculations from my Janam Kundali and it came out true. "

Similarly there is a mention about the interesting prediction about Shah Shuja (Son of Shahjahan) whom Jahangir loved most:-

"In these days only Shah Shuja was afflicted with such a boil that he could not even drink water and there was no hope for his survival. It was written in his father's Janam Kundli that his son would die this year. Therefore all Jyotishis were unanimous in saying that he will not survive, but in opposition to this, Jyotish Ram said that even the dust of death would not be able to touch his lap. I asked what is the Proof for this? He answered that in my horoscope it is mentioned that this year no sadness will effect the heart of the Badshah and since I have so much love for this boy no untoward thing will happen to him even if some other child may go. As he predicted, It happened and he was saved from the clutches of death. The son born from Shanawaz Khan's daughter died at Burhanpur. This way Jyotish Ram's predictions mostly came true."

Jahangir has written that his grandfather Humayun was also having good knowledge of Jyotish:-

"The same time Abdu-sattar presented a collection written by ex-emperor Humayun, God's light is its evidence, wherein

some prayers, Jyotish Knowledge related preface and other interesting topics were covered, which were meditated by him and practiced also."

Jahangir was so much impressed with Jyotish that he ordered minting of coins as per Jyotish:-

"It was a practice earlier that while casting coins from metal on one side my name and on the other side place, month and Julusi year was embossed. It came to my mind that in place of month they should emboss the idol of that month's Rashi, as in Farvardin (Iranian Solar Years first month which starts from Mesha Sankranti) Month Sheep and in the month of Urdibihishit (Iranian Solar Year's second month which starts from Vrisha Sankranti) Ox shape be embossed. Similarly, in whatever month the coin was cast, the symbol of the Rashi for that month be embossed on the coin in such a fashion that Sun seems to appear from it. This practice is my own and has not been followed anywhere."

Reflection of Astrology in Literature

The literature mirrors the society. The wide reach of astrology among the general public in the 16th and 17th centuries, when the Mughal empire was at its zenith, can be seen by the examples taken from two renowned, respected and above all widely read poets of that time. The poets are Tulsidas and Bihari. Tulsidas was born in Rajapur near Banda in Eastern UP in 1589. He composed his immortal classic "Rama Charita Manasa" in 1631. There are numerous references to Astrology in this classic which even today is about the most widely read, commented and talked about work. When Rama was born here is how Tulsidas described it:

*"Naumi tithi Madhumas Puneeta,
Suklapaksh, Abhijit haripreeta.
Madhydiwas ati Sheet na ghama,
pavan kal lok vishram"*

This is pure astrology-here you have the elements that constitute Panchanga laid out in a poet's format. The "Tithi" is here as is the month and the Moon's waxing period and the

time noon and the Muhurt abhijit all are there. These are read and understood by the masses. Now look at the description Tulsidas gives of the commencement of the writing of Ramcharit Mansa.

*"Samvat sorahsauikteesha karaunh katha pad dhari Seesa
Naumi, Bhaumnivar, Madhu masa, Avadhpuri, Yeh chrit prakasa."*

Tulsidas commenced the writing of Ramacharita Manasa on the same "Tithi" and Vaar as were present when centuries earlier Rama was born and he recorded it. The readers loved it for they were also like Tulsidas steeped in Astrology.

We now proceed to the Romantic spectrum of the literary rainbow. We are talking of 16th and 17th centuries. The kings and the high officials were licentious. Passions and indulgences were a hallmark of a person's place in society. In this period Bihari, the celebrated poet of the Jaipur court, composed his famous "Sat Sai." The book is compulsory reading in almost all Hindi curricula across the country even today. Bihari is a court poet. He was to appeal to the alcohol revaged, woman dominated senses of his masters. He uses astrological similes and metaphors. This underscores the reach and of astrology in those times. We take one example from the Sat Sai:

*"Mangal bindu surang,
Mukhsasi kesari and guru,
Ek naari lahi sangu,
Rasmai kiye lochan jagat"*

Translated loosely this would mean, The red "Bindu" is like Mars, the face is like Moon and the complexion is "kesari" a slightly reddish orange mix. This represents Jupiter. When these three combine in one "naari" (lady), the eyes of the entire world become "Rasmai" (full of delight, passion, tenderness and love).

Now examine astrology at two levels, the Gross and the Subtle. At the Gross level Mars is the lord of Scorpio. Moon is the lord of Cancer and Jupiter rules over Pisces. These three signs represent the watery "tatva". It is natural that when they get together in a lady the water of love will gush out of all the eyes that happen to behold her.

Now take the subtle. India is an agricultural society. The scholars and Pundits devised ways and means by which the gains of hard work of agricultural operations in the farms could be maximized. One of these was Astro-Meteorology. The rustic farmer could time the extent and quantum of rains by Astrological observations. One of them was the "Sapta Nadi chakra" a device, a charka, by which the probability of rain is ascertained. In this Chakra if Mars, Jupiter and Moon combine in one "Nadi" rains are inevitable.

There is very little doubt that Bihari was well versed in Astrology. What is of interest in that the romantic poet could address his target audience with verses that rested on astrological knowledge to be understood and get due recognition. This is adequate proof of the wide spread influence of astrology on the Kings and the courtiers, the lay public, and the opinion makers. The rulers were Muslims and they practiced and propagated Astrology. This needs to be taken note of.

Conclusion

The use of Astrology was widely prevalent in the Mughal times. Babur, who ruled for four years only is known to have had consultations with astrologers prior to important battles.

Humayun was well versed in Astrology. He used it almost compulsively. He was fond of "Fall" or "Shakun". He had even tried to harmonize his administration along the astrological tenets.

Akbar took steps to promote the use of Astrology. Astrologers were given respect and were widely consulted. He even tried to bring the different counting points to a standard system. These differences continue even today. We have the lunar months starting from Shukla paksha as well as from Krishana paksha.

Jehangir knew and believed in Astrology and practiced it. Jehagir Nama written by Jehagir gives ample proof of it. Jehangir took over the reigns after working out an appropriate Muhurta. He was like his grand father Humayun in taking out "Fall" or Shakun for big as well as for small events like going for a hunt.

Shahjehan and Aurngzeb ruled over an astrologically alive populace. And Tulsidas and Bihari are the proof of the wide extent to which astrological influences had spread in these times.

History tells us that Astrology has been a Secular and all presvasive branch of knowledge since very early times.

